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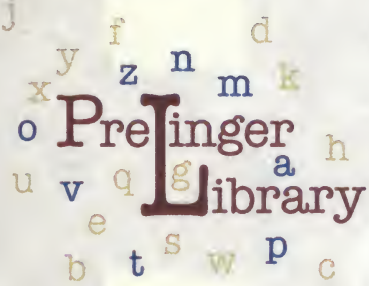

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THE WISCONSIN ARCHEOLOGIST

VOLUME 20

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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Publius V. Lawson

Vol. 20 February, 1921 No. 1

THE WISCONSIN ARCHEOLOGIST

CHIPPED FLINT AND QUARTZITE KNIVES

PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society

MILWAUKEE, WIS.

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THE WISCONSIN ARCHEOLOGIST

Quarterly Published by the Wisconsin Archeological Society

VOL. 20 MADISON, WIS., FEBRUARY, 1921 No. 1

CHIPPED FLINT AND QUARTZITE KNIVES

CHARLES EDWARD BROWN

The now extensive collections of the Milwaukee Public museum, the State Historical museum, the Logan museum, and the smaller collections of a number of smaller museums and of a hundred or more private collections scattered throughout Wisconsin afford an opportunity for a preliminary study of the chipped flint and quartzite knives of the early Wisconsin Indians. In these collections are at the present time many hundreds of specimens of the rude and of the finished and highly specialized forms of aboriginal knives. The former may be passed over with but a few words. Almost any sharp-edged stone chip, flake or fragment could be made to serve the temporary purpose of a knife. If not serviceable for such a purpose it could readily be made so by chipping one or several edges. This appears to have been quite frequently done. In the case of the ruder implements of knife-like form, such as are found in greater or less numbers on many camp and village sites, it is not always possible to determine with any degree of certainty whether they are unfinished implements, in process of evolution, or actual knives. The identification may depend upon the degree of elaboration. Even among the finished implements it is often difficult to decide whether a specimen may have served the Indian as a knife or as an arrow or spearpoint. Some would appear to serve almost equally well for any or all of these purposes.

References to the use of flint knives by the early Wisconsin tribes are not wanting. Nicholas Perrot (1665–1666) presented metal knives to the Mascoutin with the words: "These knives will be more useful to you in killing Beavers and in cutting your

meat than are the pieces of stone that you use."[1] He found that the Outagamie, who had established themselves in a large village at Green Bay, "were destitute of everything. They had only five or six hatchets, which had no edge, and they used these by turns for cutting their wood; they had hardly one knife or one bodkin to a Cabin, and cut their meat with the stones which they used for arrows, and they scaled their fish with mussel-shells."[2] He found the Sioux also using knives and hatchets of stone.[3]

La Potherie mentions their use by the Winnebago. Radisson (1661–62) says that the Beef Sioux, who came to visit him, had "swords and knives of a foote and a halfe long, and hatchets very ingeniously done."[4] Rev. Peter Jones states that the knives of the early Ojibwa "were made of flint and sharp stones."[5] The Jesuit Relations say of the Illinois, who were frequently associated with the Wisconsin Indians: "If knives are lacking they use arrows for flaying the animals which they kill."[6] The Winnebago and Sioux women both cut their limbs with knives and flints in mourning for dead relatives.[7]

The Wisconsin Indians used stone knives in the preparation of food and in their industries, in the chase and in war, and in their ceremonies. These knives differ in size from very small specimens one inch or less to large and finely chipped blades a foot or more in length and made of the best materials obtainable. One class of these large ceremonial knives has recently been described by the writer.[8] These range in length from ten to fifteen inches. Some accompanied Indian burials. A number of caches or hoards of flint knives have been found in Wisconsin and some of these have been described.[9]

In use some knives were probably held directly in the hand and others were mounted in bone and wooden handles, being fastened with strips of rawhide, cord or other materials. The large ceremonial knives it was probably not necessary to provide with handles. Their bases could be wrapped with strips of fur

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[1], [2], [3] Indian Tribes of the Mississippi and the Great Lakes Regions, v. 1, pp. 331, 318, 159.

[4] 16 Wis. Hist. Colls., 159.

[5] History of the Ojobway Indians, 75.

[6] V. 67, 168.

[7] 5 Wis. Hist. Colls., 99.

[8] 13 Wis. Archeo., no. 4, 176.

[9] 6 Wis. Archeo., no. 2, 61.

Flint Knives

⅔ nat. size

Plate 1

or cord and the hand thus protected against the sharp edges of the flint.

Knives

1. A numerous class of flint knives are those which are pointed at one end and have a rounded base. The following are some of the largest specimens of this class which have been found. All of these are broadest near their bases. A fine specimen made of light brown Wisconsin quartzite, is 8⅛ inches long and its width near its base 2 inches. It comes from West Bend, Washington County, and is in the State Historical museum. A specimen taken from a conical mound on the Mississippi River bluffs, five miles below Cassville, Grant County, is in the Logan museum at Beloit. Its length is 8⅞ inches and its greatest width 2⅝ inches. Another, of the same size, in the same museum, was taken from a mound near McCartney, Grant County. Its width near its base is 3½ inches. A specimen made of grey flint comes from Big Suamico, Brown County, a region rich in Indian remains. Its length is 9½ inches and its width, near its base 3¼ inches.

The following knives differ from the foregoing in being widest at or near the middle of the blade. A knife of this form, formerly in the W. H. Ellsworth collection at Milwaukee, was 6⅞ inches long and 1 13/16 inches in width at the middle. It was made of grey flint and came from Jefferson, Dodge County. Another, in the same collection, made of blue hornstone, found at Farmington, Washington County, is 6 5/16 inches long and 1¾ inches wide. A knife made of black rhyolite, found at Oconto, Marinette County, is 7⅛ inches long and 1¾ inches in its greatest width. In the H. P. Hamilton collection, in the State Historical museum, there are a number of large and fine specimens of this form. One 8⅝ long and 2⅜ inches wide comes from Cascade, Sheboygan County. Another, made of light brown quartzite, is 8¾ inches long and 2 inches wide. It was found at Reedsburg, Sauk County. The largest specimen is 10 3/16 inches long and 1⅞ inches in its greatest width. This fine specimen comes from Two Rivers, Manitowoc County.

2. Nearly equally numerous are a class of knives which are pointed at both extremities. They are broadest at or near

the middle. A specimen in the C. H. Hall collection, S. H. M., found in Dane County, is 6 inches long and 1⅞ inches wide at its middle. A specimen found near the state line in Rock County, formerly in the W. H. Ellsworth collection, is 7⅜ inches long and 2 inches wide. It is made of grey flint. One, made of white flint, was found with a burial in a gravel pit in Sec. 19, Lake Township, Milwaukee County. Its length is 8 5/16 inches and its width 2 inches. In the Hamilton collection there are a number of fine large knives of this form. One made of light grey flint is 6⅝ inches long and 1¼ inches wide. It was found in Franklin Township, Manitowoc County. One made of cream colored flint marked with purple specks comes from Vernon County. It is 7 7/16 inches long and 1⅜ inches wide at the middle.

The largest knife of this form known to have been collected in this state was in the A. S. Mitchell collection, being found at or near New Lisbon, Juneau County. It is made of greyish-white flint and has been polished, a very unusual feature in Wisconsin flint implements. In the polishing process most of the evidence of its chipping had disappeared. This long, narrow knife has a length of 13 5/16 inches and is 1¾ inches in width at its middle. Its thickness at the middle was 1 3/16 of an inch. So beautiful an implement must have been greatly cherished by its native owner.

3. A third class of knives are pointed at one end and have a straight base. Some are broadest at or near the middle of the blade. These knives are also quite numerous on Wisconsin sites. A specimen, 5 7/16 inches long and 1⅜ inches wide, in the former F. M. Benedict collection, at Waupaca, came from Wauwatosa, Milwaukee County. Another, in the P. H. Hamilton collection, S. H. M., was found with a cache of quartzite implements on the bank of the Little Wolf river, in Waupaca County. Its length is 7½ inches and its width 2¼ inches. A knife, made of white flint and marked with a grey area at its point, came from Greenville, Outagamie County. It is 7⅞ inches long and 1⅝ inches in its greatest width. This specimen is in the Logan museum collection, at Beloit. In the Hall collection there is a finely chipped specimen made of light brown quartzite which is 4 5/16 inches long and 1⅜ inches wide. An equally choice knife is made of white flint

Flint Knives

⅗ nat. size

Plate 2

and is 4 9/16 inches long and 1⅛ inches wide. Another, made of light brown flint, is 4⅛ inches long and 1⅛ inches wide. These last three specimens were obtained in Dane County.

4. These knives are pointed at one end and have a concave base—most are of small size, 1½ to 3 inches. Their edges are either curved, or straight and parallel, or nearly so. A very small and fine specimen, made of white flint, is 1 inch long and ½ inch wide. It is in the C. H. Hall collection and comes from Dane County. Another, made of brown jasper, is 4¼ inches long and 1⅛ inches wide at its middle. Its edges curve from its base to the point. It also comes from Dane County. In the Hamilton collection there is a small, finely chipped specimen made of white flint which was found at Two Rivers. Its length is 2⅝ inches and its greatest width 1 inch. On either surface a chip about ⅜ of an inch in width has been removed from the indented base for a distance of 1½ inches and to beyond the middle of the knife.

5. Of rather rare occurrence are a class of knives which have both ends cut off squarely or but slightly rounded. They are broadest at the middle of the blade, the edges curving equally to either extremity. An example found at Kekoskee, Dodge County, is in the Logan museum collections. It is made of greyish-white flint. Its length is 5 inches and its width at its middle 1¼ inches. A specimen, made of obsidian, was collected from an Indian camp site at Layton Park, Milwaukee. It measures 6⅜ inches in length and is 1⅞ inches wide.

6. Another rare and interesting knife is shown in Plate 2. This particular specimen is made of light brown flint one face of the blade being stained with yellow. Its length is 5 1/16 inches and its width at its middle 1 1/16 inches It was obtained from a camp site in Sec. 12, Middleton Township, Dane County.

7. Another class of knives have one straight, or nearly straight, and one curved edge, the extremities being generally rounded.

A specimen, collected at Rochester, Racine County, is 6¼ inches long and 2⅛ inches wide at its middle. It is made of white flint. Another, made of light reddish flint is 5⅛ inches long and 2 1/16 inches wide at its middle. One end is rounded

and the other straight. It was found in Dane County. Both are in the state museum.

8. Knives having a diamond shape are occasionally found on Wisconsin sites. Most are of small or of medium size. One of these, made of pinkish brown quartzite, comes from Sauk County. It is 5½ inches in length and 1½ inches in width at its middle. A specimen in the H. George Schuette collection, at Manitowoc, is 6 inches long and 1¾ inches in width.

9. In Plate 3 is shown one of two curved notched knives which have been found in Wisconsin. This specimen is in the state museum. It was found near Portage, in Lewistown Township, Columbia County. It is made of brown chalcedony and its length is 8 inches and its width near its base 2½ inches. A similar specimen formerly in the collections of F. S. Perkins of Burlington was 7¾ inches long.

10. A few knives having the form of daggers have been found. One of these, made of white flint, and in the collection of Dr. A. R. Wittmann, was found near Merrill. Its length is about 9⅝ inches. The handle portion, which is expanded at the base, is about 5 inches long and 1⅜ inches wide at its middle, and the pointed blade is about 4⅝ inches long and 2⅜ inches wide at its base. This specimen is illustrated in a recent issue of The Wisconsin Archeologist (v. 12, no. 3).

Another specimen, 8⅝ inches long, was found west of Clintonville, Waupaca County. It is made of light brown flint.

Other Knives

It is possible that the so-called "turkey tails," made generally of blue hornstone and having an oval or elliptical blade and a short pointed triangular or lozenge shape tang, were used as knives. Specimens of these occur in all of the larger Wisconsin collections. They are sometimes found in caches and accompany burials in sand pits and gravel knolls.*

The class of flint points classed as asymmetric are probably knives or scrapers. Their lopsided form would destroy their effectiveness as projectile points. Specimens of these are found in the state.

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*Implement Caches of the Wis. Indians.

Flint Knives

¾ nat. size

Plate 3

PUBLIUS V. LAWSON

The announcement of the death, on Wednesday, December 1, of Publius V. Lawson, L.L.B., of Menasha, vice-president of the Wisconsin Archeological Society, came as a shock to every member, as it did to thousands of other friends in every part of Wisconsin.

The following account of his death is copied from his home paper, "The Menasha Record":

"Publius V. Lawson is dead.

"Flags on the various public staffs were placed at half mast under orders issued by Mayor T. E. McGillan and all Menasha walked with bowed heads at a few minutes after 9 o'clock this morning when announcement of Mr. Lawson's sudden and unexpected death was flashed from mouth to mouth into every corner of the city.

"Retiring in his usual happy healthful frame of mind at an early hour last evening, Mr. Lawson was to all appearances as well as ever. At 9 o'clock this morning when members of the family went to his room to call him they found that the silent messenger of death had been there before them. Death had come upon this lovable man, as he lived, quietly and without pain. The family physician was summoned but found that the end had come some time in the early hours of morning.

"To Menasha and the state of Wisconsin, the life of Publius V. Lawson is one of closest relationship and tender memories. From the time that he was a mere lad until he walked among the thinning ranks of the city's pioneers he was a public spirited citizen in every sense of the word. The interests of his city and of mankind were his interests. It is doubtful if there is a resident of Menasha, who has lived here for any length of time, to whom P. V. Lawson was not known. Today these men paused in their daily pursuits with sincere grief displayed upon their countenances when announcement came of the death of Mr. Lawson.

"Six times elected to the office of mayor, twice as alderman and many times member of the educational and library board, he played a prominent part in municipal affairs. Two years ago he was elected to the assembly from the Second district but declined to become a candidate for reelection at the close of his term.

"Under his administration as mayor Menasha's first street pavement was constructed, the cedar block pavement on Main street. The Mill street bridge, constructed under his administration in 1896, also stands as a monument to his memory.

"His cheerful disposition and natural qualifications of fellowship marked him as a man among men, a friend of truest type, whose kind acts and worthy deeds will live long in the memory of those who have been proud to have known P. V. Lawson as a friend and fellow citizen. In the home a void has been left which human power cannot fill.

"Publius Virgilius Lawson, L.L.B., manufacturer, Menasha, Wis.; born November 1, 1853, Corning, N. Y.; son of Publius V. Lawson, Sr., and Elizabeth Fleming, his wife.

"At two years of age he was brought to Menasha, Wis., then a rising manufacturing city, in the water power district of the Fox River valley; where he has resided ever since. He was educated in its public graded schools, and graduated from its high school, in 1872; and the next year entered the University of Wisconsin, at Madison, as a freshman, in the scientific and literary course, and in 1876 matriculated in the law school of the University, graduating in 1878 with degree L.L.B.; in a course of one year study and one year actual practice. While in the law school he studied in law office of Senator Wm. F. Vilas and Gen. E. E. Bryant, and was a member of the "Mock Court." During life in the University he was a charter brother of Phi Kappa Psi fraternity; a member of "Athenae" literary society; president of the ball association and one of the boat crew. At the annual Athenae Exhibition, in 1876, in Assembly Chamber, a toast to Increase Allen Lapham was proposed by Robert M. La Follette (later Governor of Wisconsin), a classmate, which was responded to by Mr. Lawson in a manner described by the local press as the "crowning effort of the evening." In 1877 he was admitted, by Judge Stewart, to practice in Circuit Courts of Wisconsin. The same year, on recommendation of Senator Wm. F. Vilas, made to Chief Justice E. G. Ryan, was admitted to the Supreme Court, and soon after to all the United States Courts. He commenced the practice of law in Menasha, in 1877, and soon became engaged in important litigation in all the courts; having as local clients, among others, the Wisconsin Central Railway Company, and Miwaukee and Northern Railway Company; and the Street Railway Company. At the same time dealt largely in lands and lots, and in one year erected thirty houses for sale. After 1881, he had charge of the water power, a property of his father's estate, which he reorganized on a better basis, and increased its value in rents from $1,000 to $4,600 per annum, increasing the value from the purchase price of $16,000 to its selling price in ten years of $76,000. During the same period, he had charge of the saw mills, flour mills and other estate of his father's, as joint administrator. After a successful legal practice of eleven years, he left the law to engage in the manufacture of wood split pulleys for power transmission, buying into a firm already established; but soon after patented a much better article, known as the Lawson Wood Split Pulley, made by the Menasha Wood Split Pulley Company, of which he is the owner of the capital stock and president. This business, begun in 1888, he has carried on ever since, shipping the goods to Europe and South Africa, as well as every state in the Union and Canada. During most of this period he also operated a flouring mill at Clintonville, Wis.

"Mr. Lawson has traveled many times over all parts of the United States and Canada, as far west as the Rockies, visiting all the cities and natural phenomena.

"He was County Supervisor in 1878; City Alderman, 1882–3; was elected Mayor of the city six terms, 1886–1889, and also 1893 and 1896; he was School Commissioner, 1895; received the unanimous nomination ten different years for Mayor; Court Commissioner for Sixth Judicial Circuit Court, 1880 to 1888; given Republican nomination for State Senator, 1890; Director, Public Library Board, 1895 to 1903; Vice-president, Library Board, 1899 to 1903; Park Commissioner, 1895 to 1903; President, Park Board, 1900 to 1903; President, Republican Club, 1900; President, Museum History and Art Association, 1895–1903; Citizen member, Board of Equalization of Assessments, 1895. President, Fox River Valley Library Association, 1898 to 1903; President, Winnebago County Traveling Board of Libraries, 1901, 1902, 1903; President Wisconsin Library Association, 1901–1903; Vice-

Director, Archaeological section, Wisconsin Natural History Society, Milwaukee, 1902–1903; and Vice-president Wisconsin Archaeological Society; Curator, State Historical Society, 1902–1903, Madison; member, Wisconsin Academy of Sciences, Arts and Letters; member, Wisconsin Pageant Association; Executive, Boy Scouts of America. He prepared the Bill for County System of Public Traveling Libraries for the rural districts, which became a law in 1901, and is being rapidly adopted by the different counties in the state, with sixty-five libraries already in circulation."

His Services as a Wisconsin Archeologist

Mr. Lawson has been for many years a devoted student of Wisconsin Indian history and antiquities. It is certain that none of the many state societies of which he was a prominent member feels the loss of this active and lovable citizen as greatly as does the Wisconsin Archeological Society. When an archeological section was formed in the Wisconsin Natural History Society, in 1901, he became one of its members. When this section became the Wisconsin Archeological Society, on April 3, 1903, he was chosen one of its five vice-presidents, the others being George A. West and William H. Ellsworth, Milwaukee; Rolland L. Porter, Mukwonago and Henry P. Hamilton, Two Rivers. He had previously published in The Wisconsin Archeologist, the official bulletin of the Section, two interesting papers, "Clam Eaters and Their Shell Heaps in Winnebago County" and "Ancient Cairns and Stone Circles in Winnebago County."

His pen was never idle. He was an investigator of geological, archeological and historical subjects. On his desk were always to be found several papers and articles upon which he was at work. His three most important contributions to Wisconsin archeological history were his monographs, "Summary of the Archeology of Winnebago County" (1903), "The Winnebago Tribe" (1902) and "The Potawatomi" (1920), all of which were published by the Society. Other articles on archeological subjects written by him appeared in "The Milwaukee Sentinel," "The Oshkosh Northwestern" and in other newspapers and in magazines.

For twenty years Mr. Lawson was one of the leading spirits in archeological research in Wisconsin. Always devoted to its best interests he was one of its staunch supporters. His enthusiasm for its work never lagged. He was elected to nearly every office within the gift of its members and served

at different times on nearly all of its important committees. Although residing at a distance from Milwaukee he was a frequent attendant and lecturer at its meetings. Its field meetings he rarely failed to participate in. In 1906 he was the organizer of the Society's field meeting at Menasha, which was the most largely attended meeting which it has ever held. He frequently appeared before the committees of the state legislature to urge its financial support of the work of the Society, and at such times his experience and services were invaluable.

In the year 1919, he was honored by the State Historical Society by being appointed chairman of its state landmarks committee, its two other members being Dr. John G. D. Mack, Madison and H. R. Holand, Ephraim.

As its chairman he prepared a very complete list of the archeological and historical monuments and sites in every county in the state which it appeared desirable to permanently preserve and mark, and set on foot with the assistance of his associates various local and other movements to bring this about. Dearest to his heart in this great work was that of securing the permanent preservation of the famous Indian enclosure and village site known as Aztalan. At about the time when Mr. Lawson's committee was planning to launch its campaign to bring this about, the Wisconsin Archeological Society appointed a committee of its own for the same purpose, consisting of the Messrs. Dr. S. A. Barrett, Robert P. Ferry and Charles E. Brown. The two committees then united and in January 1920 together brought the matter before the Rural Planning committee of Jefferson County. It was found necessary to create additional public interest and enthusiasm in the county and state for the purchase and preservation of the site of the ancient Indian metropolis, and it is not generally known that Mr. Lawson himself paid the expenses of this campaign of education, the cost amounting to several hundred dollars. There were some local discouragements to face but he was himself never discouraged. It is a pleasure to know that he lived to see a part of this great work accomplished.

His last public address before a meeting of archeologists and historians was delivered by him at the dedication by the

Ft. Atkinson D. A. R. of the famous intalio effigy, on June 5, 1920. His last archeological field-work was conducted in October, when with Mr. George P. Pierce of Menasha and Secretary Brown he re-visited the interesting mound groups on the Calumet County shore of Lake Winnebago. His last article to be published, on the distribution in the United States and elsewhere of "The Yellow Lotus," appeared in the November, 1920 issue of "The Wisconsin Conservationist." Another paper on the life of Thure Kumlein, a Wisconsin naturalist, is to be published by the Wisconsin Academy of Sciences, Arts and Letters, of which he was an active member.

It is very doubtful whether any other of its public spirited citizens came in personal contact with as many people in every part of the state as did Mr. Publius V. Lawson. He was a prince among men. His gentle, generous good nature gained friends for him on every hand. In his own city he was the hero of the boys and girls, and always their best friend. He was able at all times to impart his enthusiasm to and to inspire others of his fellows in whatever public undertaking he had in hand.

All members of the Wisconsin Archeological Society will sorely miss him from the activities and councils in which he has for so many years taken so very prominent a part. In his death another loving friend of the Indian and of the white man has passed over "the Tomahawk trail."

Charles Edward Brown.

ANGULAR BARBED ARROWPOINTS

In the accompanying illustration (Plate 4) there are shown a number of flint arrowpoints of very unusual and graceful form. These are selected from among some thirty similar angular barbed points in the Hall and other collections in the State Historical museum and are said to have been found in the archeologically favored Four Lakes region, about the city of Madison.

The largest of these graceful points is 1¼ inches in length and 1 5/16 inches in width at its widest part, across the barbs. The smallest specimen is only ⅞ of an inch long and ⅞ of an inch in width measured in the same way. All of these specimens are made of varieties of flint selected undoubtedly because of its attractive coloring—white, grey, light brown, pink and red being among the colors represented. All are thin and delicately chipped. Nearly all have edges very finely or coarsely serrated, this treatment of the edge adding materially to the beauty of the points.

The features which serve to distinguish these points from other barbed arrowpoints are the generally incurved (concave) edges of their blades (a very few have straight or convex edges) and the rather broad truncated barbs. In one specimen the barbs, squarely cut off and the ends of which oblique inward, are about one-half inch in width. The notches are rounded and not deep. Most of the specimens have convex or straight bases, only two have slightly indented bases.

In addition to the specimens in the museum collection a few others have been found in the region about Madison. One of these is, or was, in the cabinet of the late Lieut. Marion Cranefield, a former member of the Society. It is interesting to note that there are not in the extensive collections which the museum possesses from many other localities in the state any examples of these angular barbed points.

The Milwaukee Public museum has a single specimen from Aztalan. Some others have been found there. It also has four specimens catalogued as from "Wisconsin."

Angular Barbed Arrowpoints

Plate 4

It is possible that we have here, as in the instance of the delicate notched triangular points found on the Aztalan enclosure site, near Lake Mills, in this state, a class of points which may have developed locally and for which some Indian or group of natives had a special preference. They may also have been introduced in trade with regions to the south of Wisconsin as other types of implements and utensils undoubtedly have been.

Dr. Thomas Wilson in his monograph on "Arrowpoints, Spearheads and Knives of Prehistoric Times"* includes arrowpoints of this form in a separate class (D). He says of them: "They are peculiar in that they are restricted to certain localities." This information, he says, applies to both specimens of the type found both in America and in Europe. In America he finds Georgia to be the state from which specimens are obtained. In his plate 38 he shows a series of eight from that state. These however include a form without a stem of which no examples have yet been found in Wisconsin.

Rev. Beauchamp speaks of the finding of a few specimens of these angular barbed points on Algonkin sites in New York and evidently considers them to be rare. Alanson Skinner says that he has found them, though rarely, on Staten Island, in the extreme southern portion of New York and thence southward with increasing abundance. They are fairly numerous in the habitat of the Delaware Indians in the southern reaches of the Delaware Valley, and thence southward through the Gulf states. Although found in Algonkin territory on the Atlantic seaboard they also extend southward into Muskohegan county and may probably not therefore be regarded as a true or exclusively Algonkin type. Some of the delicate and beautiful "jewel" points of Oregon and Washington resemble them in form.

STATE ARCHEOLOGICAL SURVEYS

For the information of members of the Wisconsin Archeological Society we take the liberty of publishing a copy of a circular issued by the Division of Anthropology and Psychology, National Research Council, Washington, D. C., with a view to encouraging state archeological surveys. Dr. Clark Wissler is the chairman of this Division.

Introductory to the accompanying proposals for the establishment of archaeological surveys in the States of Illinois, Indiana, Iowa, and Missouri, it may be stated that the National Research Council is a cooperative body of scientific men associated in an organization in which the leading scientific societies of the United States are represented by voting members, elected annually. The Council operates under the charter of the National Academy of Sciences and maintains permanent offices in Washington. The function of the Council is not to engage in research on its own account but "to promote cooperation in research, at home and abroad, in order to secure concentration of effort, minimize duplication, and stimulate progress; but in all cooperative undertakings to give encouragement in individual initiative, as fundamentally important to the advancement of science."

One of the Divisions of the Council is charged with the problems that arise concerning the different races of men, past and present. Under this head fall such problems as the archaeology of the several States in the United States. It being the belief of anthropologists connected with the Council that the institution of State Archaeological Surveys is timely and that the results of such surveys would greatly advance archaeological knowledge, the Council offers to cooperate with the citizens of the several States and assist them, as it may, in organizing and promoting such service. It is in this spirit that the accompanying proposal is made.

Proposed Archaeological Survey of the States of Illinois, Indiana, Iowa, and Missouri

I. Purpose

An intensive study of the prehistoric population of the Mississippi Valley.

The initial approach to this problem is an archaeological survey of the states of Illinois, Indiana, Iowa, and Missouri, with a view to determining the different types of the remains of the prehistoric population, together with their distribution, so that it may be possible to publish an Archaeological Atlas for each state, comparable with that issued for the State of Ohio. On the conclusion of the Survey it would be desirable to excavate, at least partially, two or three type sites in each state, to confirm conclusions as to cultural affiliations and chronological sequence derived from the data of the Survey.

State Surveys have been instituted in the neighboring States of Ohio, Michigan, Wisconsin, and Minnesota. Those in Ohio and Wisconsin have been long sustained with the support of strong State archaeological societies. The publications and scientific achievements of these organizations are well known. It remains now for the States mentioned above to work up their territory to give us a comprehensive view of prehistoric man in the upper Mississippi Valley.

II. Organization

It is proposed (1) that the Legislatures of the several States be requested to appropriate the necessary funds for the Survey and for the issuing of the State Archaeological Atlas and Report; (2) that the interest and cooperation of citizens, appropriate scientific and historical organizations within the several States be enlisted; (3) that in the absence of a more suitable agency within a given State, the Survey be organized under the direction of the State Geological Survey; (4) that in order to secure a uniformity of results and to insure a requisite scientific standard in the work of the different State Surveys, the National Research Council will, if invited to do so, appoint a committee from its personnel to cooperate with such agencies as the State may designate, to carry out its spe-

cific survey, it being understood that such a committee is to act in an advisory capacity only.

III. Method

The survey for each State is to be made by counties, all sites, mounds, etc. to be located upon the standard county maps. Descriptive data for each site or mound is to be compiled, and examinations made of all available collections of specimens in the possession of local students, farmers, etc., to list the type weapons, tools, pottery, and other artifacts, these data to be compiled in the report of the Survey.

IV. Personnel

A single investigator should carry out the work for each State, but should be aided by one or more assistants. The investigator should be an archaeologist with some training and field experience. Local collectors and persons interested will be invited to participate. The salaried participants of the Survey should be employes of the State's agent, presumably the State Geologist. On all of these subjects, however, the National Research Council stands ready to act in an advisory capacity, if its advice should be requested.

V. Reasons Why State Surveys are Desirable

Your State is rich in mounds, earthworks, hill forts, etc., the remains of vanished peoples. How rich your State is in this respect, no one can say, for lack of a systematic inventory. Ohio and Wisconsin, for example, have become famous for their antiquities because they made systematic surveys and published the facts. This alone should be sufficient justification for the Survey, but there are many specific reasons why the State should provide for an inventory of its antiquities Some of these are:

(1) The Mound Builders and other prehistoric peoples are subjects of great universal interest. They appeal particularly to farmers and owners of agricultural land who are, by reason of their daily occupations, brought into intimate contact with archaeological remains. The educational value and the intimate culture value of correct data concerning our prehistoric population has not been fully recognized. Any efforts that

will serve this almost universal interest in State antiquities will therefore contribute directly to the general well being of our Citizens.

(2) Collectors of stone implements, local and State, are numerous and by their combined activities have contributed in the past to the establishment of museums and the accumulation of knowledge. Since collectors are found in every locality, their combined constituency is worthy of some public support. Such citizens of your State as are interested in minerals and fossils are served by your State Geologist, but such individuals do not greatly exceed in number those seeking reliable information as to objects of antiquity. It seems, therefore that the State will be fully justified in rendering this service, but it cannot intelligently meet these demands until a systematic survey of the States antiquities has been made.

(3) Such a survey is the first necessary step in the conservation and preservation of the State's antiquities. Its logical end is the establishment of State Parks in which are to be found typical mounds, hill forts, etc., and also the encouragement of State and local museums. The development of automobile travel has brought the need of State Parks which shall have in themselves some worthy intrinsic interest. The State of Ohio has shown what an asset such parks can be, for example, the Serpent Mound, Fort Ancient, etc. The Survey herein proposed is essentially to take stock and to see what the State possesses in the way of antiquities so that it may take the proper steps to preserve such of these as possess great public interest.

(4) Many States are now enacting laws on the preservation and protection of antiquities. Eventually your State will be confronted with this problem. The handling of this problem will require data from such a survey as herein proposed, for without exact knowledge of what your State possesses intelligent action cannot be taken.

MEETING OF SECTION H—ANTHROPOLOGY, AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, AT CHICAGO

The 1920 meeting of the American Association for the Advancement of Science was held at the University of Chicago on December 27, 1920 to January 1, 1921. It was attended by several thousand members and others from nearly every state in the Union. The meetings of Section H.—Anthropolgy began on Tuesday morning, December 28, and continued until Thursday afternoon, December 30. Dr. Albert E. Jenks of the University of Minnesota, vice-president and chairman of the Section, presided at the meetings. The papers presented during the morning and afternoon sessions of the first day included the following:

Practical Value of Anthropology to Our Nation. A. E. Jenks.

A Bird's-Eye View of American Languages North of Mexico. E. Sapir, Division of Anthropology, Geological Survey of Canada.

The Grouping of Piman Languages upon a Phonetic Basis. J. A. Mason, Field Museum of Natural History.

The Peopling of Asia. A. Hrdlicka, U. S. National Museum.

The Influence of Sex and Stock upon the Public Bone. T. Wingate Todd, Western Reserve University.

A Project for the Study of Race Mixture in the United States. E. A. Hooton, Harvard University.

Those presented during the Wednesday morning session were:

Current Illogical Extravagant Estimates Concerning the Antiquity of Man. G. Frederic Wright, Oberlin College.

The Present State of Anthropological Research in the Philippines. F. C. Cole, Field Museum of Natural History.

The Relative Dating of Aztec and Pueblo Bonito Ruins (N. M.) by Growth Rings on the Timbers. A. E. Douglas, University of Arizona.

The afternoon session was devoted to a conference on State Archeological Surveys. Dr. Clark Wissler, of the Division of Anthropology, National Research Council, was the chairman

of this meeting. He gave an account of the efforts and work of the Council to encourage the establishment of state surveys in the states of Indiana, Illinois and Iowa. In the discussion which followed Dr. W. C. Mills of Columbus, Ohio, Charles E. Brown and Dr. S. A. Barrett of Wisconsin, George R. Fox of Michigan, J. H. Paarman of Iowa, Dr. C. F. Owen, Dr. O. L. Schmidt and Dr. A. R. Crooks of Illinois, and others participated, giving an account of the progress of and plans for archeological research in their several states.

On the evening of this day a dinner attended by members of the section was held at the Wellington hotel. A meeting was afterwards held in the hotel parlor at which the formation of a Middle West association of anthropologists, to be affiliated with the American Anthropological Society, was considered. The sentiment of the meeting being favorable to such an organization, Dr. Berthold Laufer, Mr. Charles E. Brown and Dr. S. A. Barrett were appointed a committee to draw up and present a petition to the Society.

Papers were again presented at the Thursday morning session:

Anthropology at the Pan-Pacific Congress. Clark Wissler, America Museum of Natural History.

The American Plant Migration. B. Laufer, Field Museum of Natural History.

The Distribution of the Early Algonkin Peoples as Determined by their Archeology. Alanson Skinner, Milwaukee Public Museum.

The Hidatsa Indian; Care and Training of the Dog (Horse). Gilbert L. Wilson, Macalester College.

Dr. W. C. Mills gave an illustrated talk on the recent excavations of the Ohio State Archaeological Society at Mound City and Dr. S. A. Barrett an illustrated talk on the explorations at Aztalan.

In the afternoon a visit was made to the Field Museum of Natural History to inspect the anthropological exhibits, and to the Newberry Libary to examine the Edward E. Ayer collection of Americana.

Members of the Wisconsin Archeological Society, who attended the meeting, were the Messrs. G. R. Fox, Ludwig Berling, Alanson Skinner, W. A. Adams, Dr. O. L. Schmidt, Dr. Barrett and Secretary Brown.

JULIA A. LAPHAM

Miss Julia A. Lapham, whose death occurred at her home at Oconomowoc, on January 2, was a daughter of Dr. Increase A. Lapham and had inherited his love of nature, archaeology and history. She and her sister, Miss Mary Lapham, who died several years ago, were among the early members of the Wisconsin Archeological Society. Several short papers on the life and work of her father, Dr. Philo R. Hoy and George P. Delaplaine, written by Miss Julia A. Lapham, appear in he early issues of The Wisconsin Archeologist. She was for some years the chairman of the Landmarks Committee, W. F. W. C., and during this time assisted greatly in the Wisconsin Archeological Society's campaign for the purchase and preservation of the Man Mound. She was also very active in encouraging the preservation of the famous intaglio effigy at Fort Atkinson. When the Waukesha County Historical society was organized she became its secretary, an office which she held up to the time of her death. These last years of her life were largely spent in collecting and preserving the historical records of her home county, a work in which she was very active and successful. Miss Lapham was the very worthy daughter of a great father. She was greatly esteemed by many members of the Wisconsin Archeological Society who knew her personally. She was an honorary member of the Society at the time of her death.

WISCONSIN COPPER IMPLEMENT COLLECTIONS

A letter addressed to Mr. Henry P. Hamilton of Two Rivers by Frederick S. Perkins of Burlington, dated February 26, 1897, gives interesting information concerning the number of native copper implements collected in Wisconsin up to that time.

"Now about the number of coppers collected in Wisconsin. This Historical Society of Wisconsin has 228 of them; Museum in Milwaukee 230; [H. H.] Hayssen 137; [W. H.] Ellsworth 300; W. P. Clarke of Milton 20; [P. O.] Griste of East Troy 12, S. D. Mitchell of Green Lake 1000 (most of Mitchell's are mere fragments of decayed copper, but he has some hundreds of little drills, and a few large and fine objects); Mr. J. G. Pickett has about 25; and there are some two or three hundred specimens in the hands of various individuals about the state.

"I let the Smithsonian Institution have 422, and I have 400 here. I have given away to institutions and collectors East 150 more. The Wymans have collected about 500, and a collector at Two Rivers [Mr. Hamilton] has some hundreds of very magnificent specimens.

It is true that I have collected 1300 coppers in Wisconsin—about 120 of them are ornaments of various sorts. So you see there have been about three thousand coppers gathered in Wisconsin mostly articles of utility. I do not know that I can give you any more accurate information on this subject."

Mr. Hamilton began to make his own collection of copper implements in 1884. He owed his early interest in these implements, he took pleasure in saying, to his friend the veteran collector, Frederick S. Perkins. Before his death on June 15, 1919, he presented his collection of nearly two thousand copper implements to the State Historical museum, where it is now on display. In an adjoining room is a collection of copper implements acquired by the State Historical Society from Mr. Perkins in 1875.

ORNAMENTAL STONE PLUMMETS

One of the ornamented stone plummets illustrated in the accompanying figure was found on an Indian village site on the Ira Bingham farm (Binghams Point) on the eastern shore of Lake Koshkonong, in Jefferson county, Wisconsin. It is one of only two decorated specimens of this fairly numerous

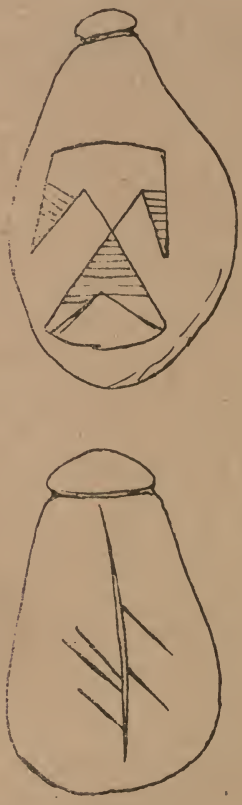

Fig. 1.

class of Indian stone ornaments as yet found in Wisconsin. It is made of catlinite, the only plummet known to be made of this attractive material. Most of the specimens in Wisconsin collections are made from harder stones a few only being made of slate and limestone. Some specimens made of hematite have also been found.

On one face of this specimen there appears a lightly incised conventional bird-shaped figure with drooping wings and which may be intended to represent the mythical thunderbird. The length of this plummet is about 2 inches and its extreme width about 1 3/16 inches.

The other ornamented specimen was found at Pewaukee Lake, Waukesha county. It is made of a dark brownish stone, probably slate. A deeply cut longitudinal incision extends down the middle of one face. Connecting with it, near its middle, are five shorter diagonal incisions. The other side of this plummet has been split off and there is therefore no means of knowing whether it was also ornamented or not. It is 1¾ inches in length and its greatest width 1 1/16 inches.

Some Wisconsin pipes and gorgets, and a few bannerstones and other Indian stone ceremonials bear evidence of the early Indian's love of ornament by the incised markings and designs which appear on their surfaces. Among these some of the pipes only exhibit rude representations of human and animal figures.

BRUGGER MOUND GROUP

Mr. George M. Brugger of Fond du Lac, a member, has sent to the Society a sketch and measurements of a group of mounds which he reports as located in the NW. ¼ of the NE. ¼ of Section 32, Town of Taychedah, Fond du Lac county. This group consists, according to his sketch, of a bear effigy 61 feet in length, a panther type effigy 166 feet in length and measuring 26 and 27 feet across the body at the rear and fore legs, and a tapering linear mound 255 feet long and 16 feet wide at the head. The greatest height of each mound is about 3 feet.

These mounds are on top of the limestone ledge in a thick growth of second-growth oak. The land has never been cultivated and the mounds are in a good state of preservation.

This group is not recorded in the report on Fond du Lac County Antiquities prepared by Mr. W. A. Titus, published in The Wisconsin Archeologist, v. 14, no. 1, in 1915.

ARCHEOLOGICAL NOTES

Meetings of the Society.

The November 15 meeting of the Wisconsin Archeological Society was held in the Trustee room in the Milwaukee Public museum, President L. R. Whitney presiding. There were fifty-five members and visitors present. Secretary Brown made an announcemet of the business conducted by the directors at their meeting earlier in the evening, and of other matters of interest to the members. Mr. Marquette A. Healey of Chicago had been elected a life member and Mrs. C. R. Porteus, Milwaukee, and Mr. Ray Van Handel, Sheboygan, annual members.

The speaker of the meeting was Dr. Joseph Schafer of Madison, superintendent of the State Historical Society, who gave an interesting address on "A Plan for the Study of Local History," and in which he presented the results of recent researches in the United States and state land office records of the state. This was afterwards discussed by Mr. Brown who pointed out that some of the information thus made available, such as notes on early topography, and the location of Indian fords, trails, villages and burying grounds were of great interest also to Wisconsin archeologists. Messrs West, Boettger and other members also took part in the discussion. President Whitney expressed the gratitude of the Society to Dr. Schafer. At the close of the meeting Mr. Arthur Gerth exhibited a collection of Indian catlinite and other pipes. Exhibits of specimens were also made by other members.

President Whitney also conducted the December 20 meeting, at which there was an attendance of fifty-three members and visitors. Mr. Brown announced the death on December 1 of Mr. Publius V. Lawson of Menasha, vice-president of the society, and the death of Dr. Charles H. Vilas of Madison, a valued member, which occurred on November 23. The death of these devoted friends was greatly deplored by all present. The Executive Board had already taken appropriate action in the matter of these deaths at its meeting held in advance of the general meeting.

Dr. Barrett announced the coming meeting at Chicago of the American Association for the Advancement of Science. It was desired he stated that as many members as possible attend the meeting of Section H—Anthropology.

Dr. George L. Collie, curator of the Logan Museum, Beloit, the speaker, delivered an address on "Stone Axes from Ecuador," which he illustrated with a series of these interesting implements. Their interesting shapes were determined to a large extent by the character of the stone, andesite, which does not lend itself readily to the pecking process. Dr. Collie also presentetd a second address on "African Metal-work," exhibiting specimens obtained from tribes in the Great Rift Valley, Central Africa. Both addresses were discussed by the members.

Mr. Paul Joers made an interesting exhibit of copper and trade iron implements recently obtained by him from the site of old Fort Winnebago, at Portage. Mr. Erich Schuemann of Milwaukee was elected to membership in the Society.

The January 17, 1921 meeting was one of the best attended indoor meetings which the Wisconsin Archaeological Society has held in several years one hundred and sixty members and visitors being pres-

ent. Vice-president George A. West, the speaker, who had recently spent several months in that country, delivered an illustrated lecture on Japan, which he illustrated with a large number of very interesting and attractive stereopticon slides. He discussed at length the scenery, industries, temples, shipping and principal cities of that country. President Whitney conducted the meeting. The thanks of those present were tendered to Mr. West.

Mr. Arthur P. Kannenberg, the secretary of the Winnebago County society, who was present, exhibited a choice collection of stone and metal implements collected from Indian sites in that county.

At the meeting of the directors Mrs. Frank R. Melcher, Madison, and Mr. Edwin Van Dyke, Milwaukee, were elected to membership in the Society. The death on January 2 of Miss Julia A. Lapham, of Oconomowoc, an honorary member was announced. A report on the recent Chicago meeting of Section H—Anthropology, A.A.A.S. (December 28–30) was made by Mr. Brown.

OTHER NOTES

Bulletin 69, American Bureau of Ethnology, is devoted to a description and discussion of "Native Villages and Village Sites East of the Mississippi," by David Bushnell, Jr. members of the Society should secure copies.

The Peabody Museum of American Archeology and Ethnology, Harvard University, has published a very interesting report on the "Indian Village Site and Cemetery near Madisonville, Ohio," by Earnest A. Hooton, with notes on the artifacts by Charles C. Willoughby.

"The explorations which form the basis of this paper were carried on intermittently under the auspices of the Peabody museum from 1882 to 1911. Dr. Charles L. Metz of Madisonville, the discoverer of the site, had general supervision of the work." The total number of burials exhumed was 1236.

Secretary Kannenberg reports a healthy increase in the membership of the Winnebago County Archeological and Historical Society. We look to the Society for future active assistance in conducting explorations of mounds and village sites, and in securing the marking and preservation of additional Indian earthworks in that county.

The Langlade County Normal school is considering the preparation of loan collections of Indian implements to be circulated among the rural schools of that county. In this undertaking the school will probably receive the assistance of the State Historical museum.

A meeting of the directors of the Society of Friends of Our Native Landscape was held in the Senate parlor in the State Capitol at Madison, on January 3, President John S. Donald presiding. The several matters brought up for the consideration of the directors were: 1. Legislation pertaining to the preservation and planting of trees along state trunk highways. 2. Revision of the County Rural Planning Law. 3. The marking of streams, lakes and places of historic interest. 4. A county system of parks.

Secretary Brown represented the Wisconsin Archeological Society at this meeting.

The January 1921 issue of the Wisconsin Conservationist contains an interesting article by Mr. C. L. Harrington of the Conservation Commission in which he urges that the state should retain for public

use all lake and river frontages on lands now owned by it. This he states is the concensus of opinion of practically all citizens. Other articles of exceptional interest in this issue are by Dr. Joseph Schafer, "For the Lands Sake;" J. E. Jones, "The Proposed Dells Park;" Judge A. K. Owen, "Our Debt to the Out of Doors" and by John A. Hazelwood, "County Park Systems Needed."

Sabatis Perrote—Late Chief of the "Pagan" Menomini.

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FLINT SCRAPERS

C. E. BROWN

The flint scraper archaeologists consider to have been one of the most useful of the tools possessed by the American Indian. It is widely distributed in the United States and Canada, appearing to have been in very common use by many tribes. The flint blades were mounted in short bone or wooden handles and were used in smoothing down articles made of wood, for cleaning hides in tanning and for removing fish scales. Some may have been used without handles. Of the Arctic Eskimo groups some probably continue to use flint scrapers or did up to quite recent years.

Prof. W. K. Moorehead has prepared a classification of the various forms of flint scrapers collected from Indian village sites.*

A. Flakes worked to a scraping edge.
B. Ordinary oval and circular scraper.
C. Spoon-shaped scraper.
D. Scraping edge extending entirely round.
E. Notched or shouldered scraper.
F. Crescent scraper.
G. Specialized scraper.

All of these classes of scrapers have been found on camp and village sites in greater or less numbers in Wisconsin. Some sites have produced quite large numbers. They do not accompany burials in graves or mounds. The spoon-shaped are the least common of these. The scrapers included in Moorehead's class E are apparently largely made from arrow and spear points the points of which have been broken off in use. These have been re-chipped along one face of the break to produce a chisel edge. The crescent scrapers, also probably made in the same way, might be included with those of class E. His specialized scrapers include specimens which appear to have been fashioned for particular uses.

*The Stone Age in North America, I, Chap. XI.

The Plains Indians, especially, made constant use of the scraper and large numbers have been recovered from their former village sites. The refuse heaps of a Mandan village explored by E. R. Steinbruck contained more than seven hundred scrapers. Numbers, in their wooden handles, are reported to have been found in the cliff dwellings of the Southwest.

In the accompanying illustration are shown a representative series of scrapers collected by a former member of the Wisconsin Archeological Society from Indian village and camp sites in Marquette county. At the left and elsewhere in the plate are shown some of the scrapers, fashioned from broken arrow and spear points. A scraper made from a flint flake appears in the lower row near the corner of the plate.

Flint Scrapers—Plate 1.

EFFIGY MOUND PHOTOGRAPHS

George R. Fox

When an archeologist, on a field excursion, discovers an unreported mound group, a new effigy, or an enclosure or garden bed, one of his first impulses is to secure a photograph of the series or the individual antiquity. If he is proficient in the use of the camera, he will take the picture himself, or if not, secure someone else to make the exposure.

And yet,—there is no use in dodging the fact,—fully three-fourths of all such photographs are disappointing. Aboriginal remains are one of the most difficult types of views which engage a photographer's attention. Animal and bird life are nearly as difficult, but for an entirely different reason; the creatures will not keep still; as for flower views, these are simple compared with getting a really good view of a mound or mound group.

When one locates a large conical mound, say ten feet in height, its hugeness at once impresses itself on the eye; yet the photograph often dwarfs it to insignificant proportions. It seems to make the mound spread out and merge with the surrounding soil, until to anyone unacquainted with its character it presents the appearance of a mere hummock or slight elevation of the ground.

The writer of this article has been an archeological investigator for fifteen years and in that time has taken hundreds of views of prehistoric remains. Some of these are good; to be sure, a person ought to get at least one good one out of each hundred views exposed; but far too many are of a most disappointing nature.

When one examines the illustrations in archeological reports, magazines and books, and finds the many poor pictures of mounds, when it is considered that these are the best among many submitted, a good idea of the number of failures can be secured.

Compared with an effigy mound, a conical is very easy to photograph. The latter presents a nearly true view of its section when viewed in perspective, and it is often tall, fifteen or more feet being a height frequently encountered. But the important point

in regard to an effigy is its form; viewed from the ground level, it is impossible for the eye to comprehend its exact proportions, and the camera fails utterly to give a satisfactory portrayal of these. Then, too, the effigy is never high. The great bird effigy on the State Asylum Grounds at Madison has probably the greatest elevation of any Wisconsin mound of imitative form, yet it is only about five feet in height. Thus, more often than not, an ordinary photograph of an effigy shows only a section of field or woodland with a slight ridge in the foreground. And by no stretch of the imagination can the figure of a "goose," a "bear" or a "turtle" be made out.

The finest types of such views are the "Effigy Mound," Buffalo Lake, Marquette county, illustrated in a former issue of the Wisconsin Archeologist. Anyone who does not know what kind of effigy is represented, cannot even make a good guess. The "Effigy Mound, Clem Lake, Waupaca County," shows what appears to be a head in the foreground and a tail stretching away in the distance, but again it is impossible to tell exactly the kind of effigy represented from an inspection of the photograph alone. In the view of the "Panther Effigy, Le Roy Creek Group," the head at the left and the two legs at the right are visible; an archeologist acquainted with the form would have no difficulty in recognizing the panther type. Yet these views are not fully satisfactory, although they are among the very best of their class.

The writer tried taking effigy mound pictures in this way; of one group on the Wolf River near Fremont, alone, over one hundred pictures were taken; and they were all unsuccessful. At about this time the thought came that there must be devised a means of obtaining better photographs of this very interesting class of Indian earthworks.

The writer at that time resided at Appleton, Wisconsin, and the nearest effigies were at Clifton in Calumet county. One morning a conveyance was secured and loading it with the necessary impedimenta, a trip was made to this locality. For this experiment it was deemed necessary to have a washtub, several pails, whitewash brushes and a supply of lime. The latter was not carried from the home town, as Clifton's one industry is lime burning.

Carrying this material to the top of the cliffs, an effigy was selected for experiment. Lime was placed in the tub, water carried from a spring part way down the cliffs, and whitewash made.

Panther Effigy, Calumet County—Plate 2.

This took time, for the lime did not slack immediately. After a little more than an hour's wait, the fluid had reached the proper consistency, and was dabbed about the effigy, the outline where the mound met the level land being followed closely. The whitewash had to be left until it was dry, so that it showed up white.

When this was accomplished, the picture was taken, but from the ground. And this was not satisfactory. It became necessary to reach an elevation, and the only such convenient to a mound group are trees. These were climbed and a fairly successful picture secured.

A year later a group at Stockbridge on the east side of Lake Winnebago was visited and several effigies, an oval mound and two enclosures, the latter very small, were photographed from trees after being outlined in whitewash.

But many difficulties were encountered by this method. Usually the water has to be carried a long way. At the latter group, it had to be brought up 100 feet of nearly perpendicular cliff, and then carried a quarter of a mile or more; the lime had to be carried up too, and then left to slack. It took so much time that in one day not all the mounds could be outlined and photographed. Then, working as carefully as one could, the whitewash would spatter one from head to toe.

To climb the trees a stout rope was provided which was thrown over a low limb, and the photographer hauled up. This was not always attended without mishap. At one time he stood in the loop to be drawn up by friends, and at the first pull they promptly inverted him and he started for the limb, feet first.

Nor, when in the tree, was the work all plain sailing; at times the trees were so thickly branched that it was impossible to secure a clear view of the effigy to be photographed. In these first experiments, before the writer had learned to select a proper tree, on an average three trees were ascended before one that suited was found.

Nor was it possible to find, always, a tree in exactly the right place. Sometimes there was no tree anywhere near an effigy. A view of the intaglio effigy at Fort Atkinson was secured only by permission of the owner of a house near it who permitted the camera to be set up on the roof of his dwelling.

The views secured were not always satisfactory because of foreshortening. The ideal view is taken from a tree at quite a

distance, and the small photograph secured, enlarged. This better preserves the proportions.

It was not always possible to get far enough away from the subject, for trees often interfered. Sometimes the tree from which it was necessary to take the view was so near the effigy that all of it couldn't be gotten into the picture. But usually, by manipulation, a fairly satisfactory picture was obtained.

Photographs were taken either in the spring, before the leaves came, or in the fall, after they had fallen, for the full vegetation offered an impenetrable screen to the securing of photos of most of the effigies.

The writer used for this work a 5x7 Seneca camera with a rapid rectilinear lens. It became necessary to focus the camera carefully while up in the tree. To do this it was sometimes necessary to lock one's legs around the trunk of the tree or a convenient limb and hang down. The definition properly obtained, the shutter was set, a plate inserted, and the operator again hung down to get the view.

But the camera was not fixed. That is, it was not on a tripod or other fixed base, and to insure that it approximated the original focused view it was necessary to sight along the bottom or the top, and then press the bulb. Sometimes the view was just as it should be; at other times, it was not.

Since the days when the first views were taken in this way, the writer learned how to save time and get better results. Instead of using whitewash, Limate, or any ground lime, was used; this was dusted on dry, and left a clear white line without the attendant muss of whitewash. It could be placed about the outline of an effigy almost as fast as one could walk, using a whitewash brush to dust it on, and with the powder carried in a pail into which the brush was easily dipped.

About eighty views of effigies were taken on a trip through southern and central Wisconsin in the spring of 1919. Typical effigies were selected and the views secured. Four principal regions, the very heart of the effigy country, were visited; the region about Beloit, about Lake Koshkonong, about Madison and about Baraboo. As a whole the views secured were satisfactory.

Some, because of nearness of the camera to the subject, a condition which could not be avoided, were much foreshortened.

Introducing the line of lime puts into a picture something that is not there in nature; otherwise the scene is just as it really is;

and the lime is necessary, for without it, even to the eye in the tree, the mound is indistinguishable from the ground about it. Were it possible to cut back the turf from each effigy, it might then be possible to secure a picture showing how the mound must have looked when constructed by the builders. But this would require much work, and for all practical purposes, the outlining of the figure with lime serves the same purpose.

While at Baraboo on the trip in 1919, a spring snowstorm descended on the state. It did little more than whiten the ground, but it afforded an opportunity for obtaining a photograph of an effigy under other conditions. The famous Man mound was selected for the experiment. It became necessary to outline it in the snow by tramping about the upper parts, the resulting path showing dark against the white background.

In taking other views, when the only available tree was so near by that the whole effigy could not be taken in, two views were taken; and, although the camera was not on a fixed bed, and could not be swung through the exact arc, the resulting exposures gave prints which, with trimming, could be put together and show the effigy as a whole.

In the course of this work one accident occurred to the writer. While on the roof of a house at Devil's Lake, his feet slipped on the tin roof and he and the camera cascaded downward. The writer stopped at the eaves, but the camera went on off into space, but struck the ground on one corner and was not injured. The filmpack adapter was the only thing broken.

There are no very definite rules that can be laid down for the securing of such effigy mound photographs. The outlining seems to be absolutely essential. For this, Limate or other ground lime serves best.

The view must be taken from a height, the higher the better. The top of a tree will give a better view than one taken from the first branch. The tree selected should be as far away from the effigy to be photographed as convenient with a view to getting the whole effigy in the view. Usually a station with no interfering limbs or no other trees between the camera and the effigy can be found by moving up or down the tree. It is better, too, to have some person in the picture to give a fairer idea of the proportions of the earthwork. The pictures must be taken in the spring or fall, when there is no foliage, and when the grass is short.

Without doubt, a Graflex camera would give the best results in this work, but unfortunately, these are out of reach of most archeologists. Some day the ideal pictures may be taken from an aeroplane. A whole group may then be outlined, and photographed as a whole, and the different units also be photographed from different altitudes. It will then be interesting to compare the photograph with the surveys of the groups and their component parts.

It is now no longer necessary to carry a wagonload of tools. All that is necessary is the camera, a rope for climbing the trees, a pail and brush, and the sack with the Limate. Tubs and pails, an axe for breaking up the lime (to make it slack more quickly) are no longer necessary.

The average effigy will require a thousand or more feet of liming to complete encircle it. It takes time to climb trees, even by the aid of a rope. One must first get himself up, then haul up the camera and tie the case to the tree so that it will not fall, focus the camera and take the view, then lower the case, camera and views to the ground and then descend. The tree selected may not have been the proper one and the climb may have been for nothing. It does take time and patience, but the often fine photographs of the effigies secured are well worth the trouble.

Goose Effigy, Merrill Springs, Madison—Plate 3.

RECOLLECTIONS OF AN ETHNOLOGIST AMONG THE MENOMINI INDIANS

ALANSON SKINNER

FOREWORD

The author of the ensuing sketches has been actively employed in making an intensive study of the ethnology of the Menomini Indians of northern Wisconsin since 1909-10, and is probably better acquainted with their manners, customs, traditions, ceremonies, and religion than any other living person. These notes are the "by-product" of his scientific work and are designed to record something of the personalities of a few of the older Indians, now dead, who belonged to a type nearly extinct in the tribe, though formerly perhaps predominant.

The sketches claim no literary merit, and are a bald statement of facts which may prove of interest to those who are interested in the character of the early native inhabitants of Wisconsin. They are intended to show the Menomini as the author found him, a living, breathing, warm-blooded human being, in no way fundamentally different from the white man, so far as his make-up is concerned, yet viewing life and its adventures from a different standpoint from that of his white neighbors.

I.

THE LAST GREAT MENOMINI SHAMAN.

John Saint Baptist Perrote ("Sabatis"), grand master of the secret society known as the Medicine Dance, leader of the Dreamers or Society of Dancing Men, and honorable United States Indian court judge, died, surrounded by the paraphernalia of his native faith, at West Branch Settlement on the Menomini Reservation, Tuesday, July 6th, 1920, at 4 p. m. Four days later he was buried with the highest honors of his tribe at the little "pagan" cemetery situated on a knoll near the cabin of Wm. Penass.

Too often, in the annals of our country have the deaths of prominent Indians escaped attention from ethnologists and his-

torians, and the stories of their lives, interesting from both an ethnological and historical standpoint, have been lost. As the adopted nephew and longtime intimate friend of this remarkable old Menomini, the writer feels it incumbent upon him to preserve as much of his biography as can be obtained.

Sabatis Perrote was undoubtedly of French as well as Indian ancestry. His totem, the pig, was one early assigned by the Menomini to those of the tribe who were born of French fathers. According to Menomini usage, descent is in the father's line, and, consequently, since the tribe is divided into a number of gentes or groups, the members of which are traditionally related and must marry outside their circle, children of white parents, who do not regard the clan or gens systems of the Indians, have no social standing. To escape this anomalous position, the elders long ago arbitrarily classed all halfbreed children with French fathers as members of the pig totem. Not that there was any idea of reproach or degradation implied—the pig was a new and strange animal to the Indians, first introduced by the French settlers or traders. Likewise, children of English fathers were assigned the chicken or horse, but Americans are more fortunate. Our national emblem, displaying as it does a rampant eagle, clasping a sheaf of thunderbolts, at once suggests an ancient Menomini gens ancestor, the thunderbird, and to such a totem all adopted or part American-Menomini are referred.

Perrote's totem being the pig, naturally suggests that Gallic blood coursed in his veins, quite as much as does his name, but the admixture was not apparent in the old man's features, and was not necessarily recent in his family; the original infusion may well date back to early colonial days. Perhaps, indeed probably, Sabatis was descended from the renowned Nicholas Perrote, most noted of French Coureurs du Bois in the northwest, who spent the greater part of his life among the Indians west of Lake Huron, including the Menomini. That the original Perrote was a man of tact, refinement, and education, is made plain by his "Memoire on the Manners, Customs and Religion of the Savages of North America," penned in 1680 to 1718. The first two qualities had not been diluted by passing down the years to his descendant Sabatis.

Be this as it may, Sabatis was born about 1840, close to the cliffs on Lake Winnebago, near what is now Clifton, Wis., and his early days were spent along the east and north shores of

the lake, especially at the localities known as Wasûskésino (A new grave in a marsh), where the Menomini had a village, and near the home of Sabatis' father, Pianot (Perrote) Amob in the neighborhood of Lake Bluff. (Kiskä'kwûtino.) The latter place being famed in Menomini mythology as the place where the Thunderbirds dropped out of the sky and assuming human guise, became the ancestors of that gens in the tribe.

The surrounding country was then wild. Deer, bear and fox squirrels abounded. Sturgeon were easily taken in the lake, wild rice and honey were plentiful, so that living was bountifully easy for the Indians. After the treaty of Lake "Pow-aw-hay-kon-ay" in 1848, all this land, indeed all Menomini land in Wisconsin, was ceded to the United States. However, after some adjustments had been made, the present reservation on the headwaters of the Wolf was granted to the Indians, and to there they all removed from their settlements, scattered throughout the state. The Indians declare that the move was made in 1852, but the treaty at the Falls of the Wolf River (Keshena Falls) confirming this grant, was not held until 1854.

Perrote's father, Pianot Amob, being dead, Sabatis was cared for by his grandmother, who set up her wigwam on the banks of the Wolf near Grignon's Rips. The boy was now at the age when it was customary for Menomini youths to blacken their faces with charcoal and withdraw to some secluded nook in the forest, and there, by fasting—often for days—attempt to induce a vision prophetic of the supplicants future, in which some supernatural being appeared and blessed the faster. Sabatis "relished charcoal" or "was not afraid of that which came out of the fire" as the native chroniclers say, and thus in time he came to be blessed by two spirits, who brought him powers of divination or clairvoyance, and placed two living objects in his body, one in each breast, to be his guardians.

A few weeks before his death I sat in the old man's house, and was read a lecture by him on my personal carelessness in associating with women during the time of their illness. This is a great danger in the eyes of almost all American Indians. It was a common fault with the whites, but I, as Perrote's nephew, had been instructed and knew better, besides, did I not own a war-bundle? Had I not a medicine otter-skin? Was I not a member of the Medicine Dance and the Dreamers? Disaster would overtake me. As a warning the good old man told me his own troubles.

One of the living Powers in his breast had died years ago because he had unwittingly eaten out of a dish merely touched by a woman in this condition. Much later, he and his wife had partaken of a feast given by some Catholic relations, one of whom was a woman, who, in the Indian sense, was unclean. He was taken very ill in the night, but made his escape to the forest, where he cast forth his remaining guardian, still alive, and able to feebly move its legs. It soon died, and he lost his prophetic powers thence forward, and "was as nobody." A year ago, however, since he had since lived abstemiously and kept all the laws and tabus, a second vision came to him. A voice spoke in his sleep, saying, "I have returned, you will see me in the morning." Next day while hoeing corn, he found a small stone of odd shape, lying in the sandy soil. Intuition told him that this was a *je'kobáiasen,* or Spirit Rock, sent him as a new guardian, and this he took and kept. He showed it to me reverently. A little queer pebble, wrapped in a red bandanna handkerchief, and surrounded with a mass of tobacco. It was his familiar spirit. It spoke to, advised and protected him, and he looked upon it as sacred. Yet never, he added, had he ever recovered his full powers as clairvoyant, lost so long ago.

Near Winnebago Lake there is a narrow ravine lying between two high rocky cliffs. When Perrote was a young man this place was haunted by the ghost of an Ojibway who had starved himself to death when undergoing his youthful dream fast to obtain blessings from the Gods. The spectre of the dead man lingered in the rocky ledges, and it is said, attacked and devoured belated wayfarers.

Once when Perrote was hunting near Lake Winnebago with a party of young Indians, ammunition ran low, and they debated the advisability of returning home. Perrote, however, volunteered to visit a trading post kept by a whiteman at some distance, although the trail lay through the haunted ravine. In spite of all warnings the young Menomini prepared some food for his journey, loaded and primed his flintlock and departed. Half way through the gorge he saw a naked man on the hillside, clad only in a turban with feathers thrust in its folds and a breechclout. The apparition hailed him, but he cocked his rifle and advanced. The fear of the ghostly vision was upon him, but, mastering himself, he shot the specter, and sprang upon it, kicking and trampling. The outcome of this adventure was that

the ghost was finally slain, and Perrote was considered entitled to count this exploit as a coup, just as though he had slain a living person. An Indian friend wrote me of this: "This Chippewa conveyed many shades en route for Na'xpatäo's city"; meaning that Perrote, at the funeral rites of his people, was able to boast of this deed, and to appoint the spirit of the dead man (ghost) to accompany the soul of the deceased and care for it on the long hard journey to the other world, governed by Na'xpatäo.

During his early manhood to old age Sabatis dwelt on the Menomini reserve, quietly gathering from the elders a vast store of knowledge of the lore of herbs and medicines, sacred mythology, and the religious rituals and teachings of the Medicine Lodge, so that in time his mind became a veritable mine of information, and he was regarded as the great expounder of the sacred mysteries.

Three times was Perrote married, all of his wives dying before him. He had three or four children, including the present surviving son, Napoon, who was a child by his first wife.

As a hunter, Sabatis was not unfavorably known. Once he killed a deer at a salt lick in the middle of the night. Making sure of his game, the young Indian returned to his wigwam, and there slept until early morning, when he arose, and breakfastless, as is the hunter's lot, he returned to the spot where he had cached his deer. The carcass was gone, but a broad, trampled, bloody trail lead into the thick undergrowth. Following the signs for a little ways, Perrote was suddenly startled to hear crackling of bushes as a heavy body came hurtling towards him. Perrote stood his ground, and out of the brush charged a large black bear. Whoops and yells did not alarm it; it advanced on all fours until about 12 feet away, when it stopped, rose on its hind legs, and came on slowly, snapping its teeth and growling horribly. Perrote's knees shook, and "he did not know whether he stood on soil," but he was a *man*. Presenting his old muzzle loader he addressed to the bear the time honored speech of apology and disclaimer of wanton injury uttered by most Algonkian Indians before slaying one of these animals, that the Great Underneath Chief of the Bears, head of the powers of evil, may not be offended and avenge his earthly relative. Perrote fired, his ball pierced the animal's chest, and it collapsed suddenly, at his very feet.

It was the writer's privilege to meet the old judge at his home on the reservation not far from the "Pagan" dance ground near Keshena in 1910. The old gentleman was then quite active. He was tall, slender, and dignified. His dark hair was cropped just above his shoulders, and he was both prepossessing in his appearance and charming in his manners. As the years rolled on we became better and better acquainted, until, in 1913, our friendship grew great. That year, when I attended the annual ceremony of the Society of "Dreamers" of which I was a member, it was held at the dance ground on the Niopet Road beyond Keshena Falls, where Chickeny Creek crosses the highway. The common about the sacred enclosure was covered with tents, and, in addition to the usual throng of Menomini, there was a picturesque crowd of visiting Winnebago from Wittenberg. As usual I sought for Judge Perrote among the masters of ceremony, only to be informed that the old man was at home, not caring to take part in the festivities because of the recent demise of his brother-in-law, a famous old shaman named *Pitwäskum,* one of my own particular friends.

Leaving the dancers behind, Capt. Satterlee and I toiled on foot over the hill and down the wooded trail to Perrote's cabin. Here, heralded by the barking of the judge's black and white dog, *"Anamäk,"* (Rotten Fish," I think the name also contains a merry pun on *Änäm,* a dog), we were admitted to the loghouse, where the old couple were at work on their daily tasks.

A bundle suspended from a nail driven in the wall attracted our attention, although Satterlee and I were both entirely familiar with its significance. It was composed of a complete suit of male attire, formerly belonging to *Pitwäskum,"* or purchased since his death for this very purpose. It contained a lock of the hair of the departed, and was called "the Death Bundle." It was to be kept a year and then, at a special rite of the Medicine Lodge Society, it would be opened, and the garments placed upon a person of the same age and sex as the deceased, selected by the mourners to represent the dead man, while the Master of Ceremonies would invoke the warder of the realms of the dead, *Na'xpatäo,* brother of the hero-god *Mä'näbus,* to release the soul of the dead man from his domesne. The soul, freed for the occasion, would come down from the western heavens, enter the body of the substitute, and animate him until the end of the ceremony, when it would be released to return to Elysium forever. During the interval

Head of Deer Effigy, Baraboo—Plate 4.

between the funeral and these ceremonies, however, the Death Bundle is kept in the house of the chief mourner, where it is regarded as a living thing. Food is offered to it, and it is addressed and spoken to as if it were the deceased himself.

Stopping to talk to the Bundle and offer it tobacco, Satterlee and I then seated ourselves and lit our pipes, preparatory to a long chat with Perrote. Our conversation on this visit had to do principally with my work of collecting data and specimens among the Menomini. Perrote was very anxious to learn what I had obtained in the way of sacred articles, such as war and hunting bundles, medicine bags, and the like. At last he turned to me: "My friend," said the good old man, "have you yet gathered the ritual of our Medicine Dance?"

"No," I replied. "I've tried hard these many years, yet no one has been willing to tell me. I have about decided to give up. It seems impossible."

Judge Perrote beamed in his kindly fashion. "My friend, *I* believe you can be trusted. You have never betrayed anyone who has sold or told you a sacred thing even to me, and we have known each other well these many years. This ritual is mine, I bought it when I was young, and now I am the leader here. I will instruct you. Now is a good time when all the people are dancing. Come tomorrow and bring the price of a horse, and we will begin."

Now the price of a horse meant about $75.00 worth of blankets, calicoes, food, and, of course, many pounds of tobacco. Yet this was very cheap compared with what an Indian has to pay to receive instruction. The next morning's sleepy sun found Satterlee and me, deep in the shaded trail, with our packs of goods on our backs. Half a mile from our destination we left the path, gingerly stepping on stones to break our trail, then we returned to the road and walked backwards, so that prying Indians would think that we had come from, not to, the Judge's lodge. These precautions were really necessary. He would have been in danger of his life, had the fact that he was telling an outsider these things ever become known. Later on, when Perrote was sole head of the Medicine Lodge, it was an open secret, no longer guarded, and the members looked upon me as one of their number.

Arrived at Perrote's place, we found him waiting. He had constructed a rude shrine in one corner, and there we saw his water

drum and its crooked stick, now mine, his snake skin medicine bag, his gourd rattles, and his redstone pipe. This last was a remarkable object. Its four foot wooden stem was carved corkscrew-wise and inlaid with silver, and etchings of thunder-birds adorned the huge catlinite bowl. Here we deposited our tobacco, food and presents and squatted down. I with notebook in hand, to await the elder's pleasure. For a while we were all silent, then Perrote motioned to Satterlee to fill and light his pipe, while he began a prayer of invocation.

First tobacco was offered to *Mä'näbus,* founder of the lodge, then to the Sun, who was once regarded as the Great Spirit, the Thunder-birds, and all the gods of the four tiers of Heaven and the corresponding strata of the Underworld. The various manitous on the earth's surface came in for their share also, and finally, when all the Powers had been invoked by name, the old man announced to them that in order to obviate any difficulty which might arise from his telling these sacred things to a white man, he then and there adopted me as his nephew (his sister's son) so that thereafter they and all the world were to know me as Little Weasel (*Sekó'sa*), nephew of Sabatis Perrote. The Gods being thus pacified, the old man dismissed them, and began his discourse.

Time and space will not permit the recapitulation of the lengthy myths here, interesting and beautiful though they are. Suffice it to say that the narration and transcription of these, and the lodge ritual, took many days of hard work for all three of us. Nor did we fail to suffer interruption. Once Mrs. Perrote, long since gathered to her fathers, poor soul, ran in to tell us a terrible thunder storm was approaching. We hastened out, and, indeed, an ominous black cloud was bearing down out of the west. Facing the coming storm, with breeze blowing through his long hair, Judge Perrote addressed a hasty prayer to the Thunderers, begging them to be moderate, and bless us with a gentle rain. He explained again that they had only been mentioned in our talks for a good purpose, and he offered them tobacco. Scarcely had he finished speaking when the clouds broke and a pleasant shower fell upon us, the dark clouds parting and going by on either side. Beyond us, at Keshena, the storm was of extreme violence, and did much damage.

On another occasion a step was heard on the threshold. Hastily casting a blanket over the little shrine, Perrote cleverly

launched into the middle of a comical folktale of no importance, concerning the adventures of the trickster, Raccoon. The visiting Indian entered, listened a while all unsuspicious, and departed, satisfied that our errand was trivial.

Through the old man the writer obtained a complete set of the paraphernalia of the lodge, with instructions as to their use. A year before his death the Judge was prevailed upon to sing into a recording phonograph a group of the more notable songs of the Medicine Lodge, and the texts of these with their translations, were also gained. This was the old man's last important contribution to Science.

An amusing incident occurred about this time. The writer was at the Zoar "pagan" settlement a few miles beyond Neopit, spending several days on a collecting trip. From the cabin of Mrs. *Wiûs'kasit* across the road from where we were staying, the medicine drum boomed each night, for here was Judge Perrote, conducting the memorial services in honor of the late *Wiûs'kasit,* dead the year before. The same performance I have briefly outlined in connection with *Pitw'äskum.* On several evenings the writer wandered across the road and took his seat in the house to watch, to listen, and hear the songs and formulae, the meaning of which he now knew. But each time the good Judge, with a quizzical look on his face, glued his eyes on my face, and willy nilly, however interested, the writer would fall asleep. When he chided his aged preceptor, the Judge only laughed. "Your old uncle was only teasing his nephew," he would say.

In May and June, 1920, when on the Reserve, I found Judge Perrote quite ill. In April he had caught a severe cold wading in the icy shallows of the swamps setting and inspecting his muskrat traps. A short visit was paid him at his home, at which time he presented the writer with a beautiful belt of woven bead work. We last met at Keshena, on the occasion of the Corpus Christi procession, when, though pagan, the old man came in to see the celebration.

When the writer left, he was ill in bed, with bronchitis, it was thought, but this turned into galloping consumption, and, on July 10th, with a letter from his beloved white nephew in the east clasped in his hands, he closed his eyes, and his spirit feet turned westward on the Road of the Dead, which winds skyward over the Milky Way to the realms of Na'xpatäo. People said of him that he had never had even an evil thought in his life.

HUNTING THE SNOWSHOE RABBIT IN NORTHERN WISCONSIN.

It was a cold December morning, with a thick hoar frost dusting the fallen leaves and sear grasses with white. The sun was not yet visible behind the eastern treetops, and we were numb with cold as my Menomini Indian "Uncle" John Satterlee slowed the team down by the side of the Big Eddy Falls on Wolf River. We two, and my Uncle's son Joe, rose stiffly and clambered slowly out of the buckboard, for the early morning ride of ten miles from the Keshena Indian Agency had chilled and bitten us. With numb fingers we tied and blanketed the team and loaded our shotguns.

"Oh hwa, kina, nitáwis!" (Oh, you, my nephew) said the old man. "presently these woods will resound with noise of shooting. Here," he fumbled under the blankets in the wagon-bed and produced a strong bow with four blunt wooden arrows. "You, Weasel, can never hit anything with your gun. Perhaps you are man enough to kill game with these."

"Nimaaa! Nise, kina wetákwûnini áwe" Pshaw, Uncle, you are a comical fellow), I remarked, remembering with inward blushes some wretched shooting recently done by me in the old man's presence. But I took the bow with outward show of scorn, and stowed it away in the back of the rig. Blowing on our stiffened fingers, we stumbled through the grass and briars toward a cedar swamp boardering the Wolf. At the edge of the swale Joe turned to me and said banteringly, "Well, brother-in-law, the name of my weapon is Napope (Soup)." "Anámekût" (Doglike), was my retort. "Men call my gun Mitciméса" (Meat). This tickled my swarthy companions so that they laughed uproariously, and still chuckling, we entered the dense growth of young popple which bordered the swamp.

Now, as is well known, one peculiarity of the snowshoe rabbit, that big brother to the cottontail, is that he adapts himself to the winter snowbanks by changing his warm weather suit of gray to one of purest white during the colder months. But this was an unusual season for northern Wisconsin. A week of warm weather had melted off all the snow, and the world was gray and drear. Brother Snowshoe was out of luck. Even I could see and hit him, despite my Uncle's jibe.

Scarcely had we entered the undergrowth before Joe, on my left, fired quickly from the hip, and gave a shout as he swung high the carcass of a big "Wapus." The fun was well begun. Over fallen pine trees, through great soggy beds of sphagnum, over pools and rivulets, ever breathing in great gulps of cedar and balsam sweetened air, we forged ahead. Keso, the Sun, was now pointing glowing fingers through the trees, and the twitter of the chickadees or the distant bark of a red squirrel warned us that there was life in the shade of the dark swamp. But never another snow shoe showed his nose, although Amo, the dog, was busily engaged at snuffiing under every cluster of cedar fronds that swept the earth. Once I started a mouse, but that was all, until we spied a white weasel, also rabbiting, exploring a pile of branches. Now my Indian name is Little Weasel, and that animal is my medicine, wherefore my two companions were loath to shoot, and the little scamp escaped.

Noontime came, and we had no further game. Over a little fire we broiled some sausages, and with Indian bread and water we made our meal. The Indians were of the opinion that the afternoon hunt should be in the popple groves edging the swamp, for they well knew that the big white hares repaired there to browse, and believed there were none in the damp ground.

The afternoon was cold and clear. Again we whistled for Amo (his name means "Honey-bee"), and set out. As usual, in all matters pertaining to the chase, my red brethren were right. Scarcely had we entered the popple when I started a huge white buck, and was so surprised that I vastly overshot the mark, but cut short my elderly relatives' derisive chuckle by a clean kill with the other barrel. And now we really began to see game. Partridges were aplenty. I did not care to shoot them, for the Wisconsin law protected the birds, but the Indians were on their own national land, and took their quota. Ever and anon we started a white streak of speed, and the merry banging of our guns was often heard.

Standing at ease on a cedar stump, my attention was attracted by furious but distant barking from Amo. Amo is just a plain Indian dog, of all sorts of breeds, but, like all his kind, he can hunt, and his staccatto squeals and yelps always deserve attention. This time, after a few minutes' wait, I saw what looked like a white snowball rolling down the steep hillside towards the cedars. Noiseless and rapid it approached, until stopped in full

career by a charge of shot delivered by Mitcimésa. Another snowshoe to tie to my belt.

But neither Uncle John nor Joe was slow. Their bulging game sacks told the same story that my belt heavy with four dangling hares proclaimed. The game was thick. And then, almost before we knew it, the sinking sun began to warn us that we must beat a retreat.

That night, around a cheery fire, my Uncle began to tell a plaintive tale. It seems that, during the afternoon, he had observed a flash of white behind a stump, and, naturally supposing it to be a snowshoe rabbit, had fired, only to lay low a winter weasel. He was most apologetic about his mistake, and would have given all of his day's catch to square matters with me. However, I was able to cheer him up by reminding him that an Indian uncle always has very special privileges with his nephew, including that of joking with him at any and all times, without regard to the seemliness of the occasion or anything else. If I had appeared to my uncle in my weasel self to tease him by making him think he saw a rabbit and he had magic power enough to turn the tables by killing me, of course I had no grounds for complaint. This explanation accorded so well with Indian ideas and tradition that the two Menomini were delighted and my uncle entirely satisfied.

This story led to another, however. It seems that last fall, when working in his garden, Uncle John heard Amo barking furiously, and then Joe came up on the run to tell him "Skinner wants to see you." The old man threw down his tools and hustled over to the spot, to find the dog barking furiously at a weasel which it had driven up a small tree. The little animal was too near the henhouse to be allowed to escape scot free, so the two Indians decided to risk my displeasure and kill it. Joe was for getting the shot gun, but my uncle warned him that the pellets would ruin the skin, so he went in and took out the very bow and arrows with which he had presented me that morning. The weasel, after the nature of his kind, kept his face to the enemy, dodging the shafts, dancing up and down, and gritting its teeth in defiance. At last he suddenly sprang to the earth, only to be siezed by Amo, who instantly yowled with pain, for his doughty little antagonist had him by his tender nose. Before the Indians could get to the spot, Mr. Weasel was off, having, as they themselves admitted, defied two armed foemen and a dog, all much

Two-tailed Turtle Effigy, Observatory Hill, University Grounds, Madison—Plate 5.

larger than himself, and though without other weapons than those provided by nature, had courageously attacked them, drawn blood, and escaped. Of course this was all credited to me, and I was frequently complimented on my valor by other Indians who had heard of my supposed exploit.

Anyway, we all had a hearty laugh at the series of jests and contests between my uncle and me, and all agreed that if I had outdone the elder man the first time, then he was rightly entitled to the honors that day. Anyway, the white skin was to receive an Indian tan and be mine for a tobacco pouch. As the stars rose we laughed, smoked our redstone pipes, and swapped yarns and legends. After the cold December moon came out, we again swaddled ourselves in our blankets, hitched up the grazing team, and made our way back to Keshena, laden with the spoils of the day, tired and cold, but happy.

PIT'WÄSKUM, A MENOMINEE WIZARD

Just how old Pit'wäskum was when he died in 1912, is a problem too difficult for the writer to determine. When I first made his acquaintance in 1910, he was already white haired. A little, stocky, wrinkled, old codger with a jerky walk, and bleary red-rimmed eyes. Perhaps he was eighty years of age, that would be my guess. He was a humorous old reprobate, brimming with primitive and Rabbelasian jests, without shame, but never without point. In those days he resided in a lonely log cabin in the dreary woods, attended by his equally old wife. His house stood not far from that of Indian Court Judge Perrote, and was surrounded by an unkempt pasture field, dotted with fire-blackened pine stumps, and populated by pine snakes, grasshoppers, and two scraggy ponies.

Pit'wäskum and I became friends at first through my visits when on collecting tours. It was my custom to canvass every pagan house on the Reserve at intervals, looking for specimens of old Indian work for the Museum. While I soon learned to speak some wretched Menomini, I had always, for interpreter, Captain John V. Satterlee, who knew Indian ways and language, and the by-paths through the forest more perfectly than any other interpreter I ever had anywhere.

Now the Menomini, owing to my success in ferreting out the abiding places of sacred objects, and my good fortune in obtain-

ing them, had early fancied that I resembled the weasel, "who never returns empty from the hunt," so "Little Weasel" I was forthwith dubbed. Satterlee, who took, and for that matter still takes, great interest in all his white nephew's affairs, assured me that I needed to get a white weasel skin and keep it about me as my personal guardian. Both Captain Satterlee and my teamster, Jim Blackcloud, a hardy veteran of the Civil War, were of the opinion that old lady Pit'wäskum, or, if I remember correctly, *Nä wäskûmuk,* had such a pouch "laid by," so accordingly we drove over to see the old couple.

The old man was was absent, but his wife was at home, and proved very willing to let me have the ermine skin sack. As we waited she fumbled through her collection of trunks and square woven yarn bags searching for the object of our visit. My Indian companions were talking and smoking, but I, from long experience, kept my eyes glued on the trunks, for often thus is detected some antique trinket which the owner would not willingly produce, and once seen it is less difficult to coax it into one's possession. A dark mysterious something presently fell from between some embroidered broadcloth skirts. The old lady adroitly dropped a blanket over it, but, momentary though the glimpse had been, Little Weasel had guessed what it was, for he was not named for nothing. After we had purchased the tiny hide and were well on our way back to Keshena, I ventured to relate to my two companions what I had seen. A bear's foot, stuffed with packets of medicines, adorned with porcupine quill wrapped fringe, and containing some striped and colored bird quills, used, with tobacco, as invitations to medicine feasts. Both Satterlee and Blackcloud were astounded. "Oh hwa, A'pahpenisiwûg. The old lady is a dangerous person," they exclaimed in unison. "She is of the nature of a witch." And they besought me to say nothing, lest she be offended and bedevil us all by Black Magic.

But to the mind of a Museum man witchcraft is as nothing when a specimen is in question, so I promptly announced that I meant to get that bear's foot. My two companions registered worry, and clammy perspiration bespangled their brows. It took long argument and much tobacco to persuade Captain Satterlee that I was the one who would be subject to the risk, and not he, the mere interpreter. As for Blackcloud, he just quit right there. For his part, life was sweet.

Thus matters stood in abeyance for some time, until one day while Satterlee and I were whipping the cold waters of Chickeny Creek for brook trout, when we met old lady Pit'wäskum in the heart of the pines, grubbing out roots for various medicinal purposes. It was the psychological moment, so Uncle John summoned all his fortitude and broached the subject.

Standing there with her apron full of medicines, she denied the charge that she possessed the horrid fetish, but, after considerable palaver, in which I no doubt assured her that I had ascertained the true facts from a medicine dream, she changed her tack, and promised me that I might have the foot if I would keep her secret, and pay her price, which she set at ten dollars. All of this was readily agreed upon, and the next day found Satterlee and the writer at Pit'wäskum's lodge. The old woman was now indisposed to sell her medicine, and it took long persuasion in which her husband joined, to bring forth the charm. He scolded her roundly, saying that she was too old to practice the Black Art longer, so, finally, the charm became ours. Incidentally, the wrinkled witch told us the names of certain of her associates in sorcery, who formed a malevolent secret society, and these we later visited and browbeat into selling their charms.

From this time on, Pit'wäskum and his wife received many calls from us. Whenever we came we always entered the log-house and sat and smoked until the old man asked us what our business was. Always we replied by giving him tobacco and telling him that we were in search of antiquities. That there were any in his possession the old fellow would strenuously deny, until, overcome by our gifts and persuasion, or shrewdly guessing that the day's complement of the former was over, he would at last cautiously admit that maybe he did have something, and it was invariably something most remarkable. Never would he sell all he had at once, it was not the ancient way. In olden times a young man, like myself, seeking medicines and knowledge from some old seer, came again and again, bearing many gifts, and often taking years to acquire what the elder possessed. Thus by driblets were obtained his sacred bear dream medicine; a buffalo charm composed of four bison tails, one from an albino animal, attached to arm-bands ornamented with dyed porcupine quills in designs representing the Thunderers, intended to lure the buffalo to the hunter. The spirited carved wooden figure of an owl, seated on a stake, used in some diabolical performance of witch-

craft; a wooden doll, a household guardian, with an inscribed birchbark roll containing the mnemonic writings for the songs and ritual of the doll's ceremony; a mass of charms and fetishes, and last, but not least, a wonderful warbundle.

"Of what nature are these 'White mats' (a native euphemism for warbundles), you have been gathering, my nephew?" asked Pit'wäskum one summer day as we lolled outside in the shade of his cabin and watched his wife weaving a mat of reeds.

"Oh, uncle, they have an outer wrapping of a white reed mat, and an inner one of a white tanned skin of an unborn fawn. These contain the dried skins of hawks, eagles, swallows, weasels, snakes, and other powerful animals, and sometimes buffalo tails. They have rattles of deer hoofs, whistles to call the Thunderers, medicines to render the warriors invisible and invulnerable, and to cure the wounded. Each medicine has its song, handed down by the Thunderbirds when the original bundle was given by them to mankind. Moreover, there are war clubs and other weapons attached outside, of magic power. Of such is their nature."

"Eh, you speak well. And they must never be allowed to touch the ground; he who bears one to battle to protect his warriors must never turn back, and they are worthless without the knowledge of the songs and prayers which go with them. Yoh, such is the case. But—" (here he gave a gesture of contempt)—"The bundles you have seen are mere childish toys. What power have they? None, I tell you. There never was but one really powerful bundle in the tribe. That was the leading one. My bundle with the painted skin robe is the greatest of them all."

Now it had not been the old man's intention to tell us that he had a bundle at all, but in his excitement his tongue had wagged faster than he thought, and the fact slipped out before he could check his vehemence. Alas, never was his nephew, the Weasel, more alert.

"Oh, hau, Uncle. Accept this tobacco! I ask only that you permit us to see it, your White Mat," said I.

Pit'wäskum paled, but realized that he himself had proclaimed that the sacred pack was his. "*Pápenïsiwûg* (alas), dear nephew. Very hard to get at is my bundle. It is even mislaid. I don't know where to place my hands on it."

"Oh, hau, Uncle. A second time do I thus present you with tobacco. Take it and smoke to clear your mind that you may remember where the wonderful bundle is, and show it to us."

Judge Sabatis Perrote, Wife and Daughter—Plate 6.

Pit'wäskum squirmed and fidgeted. It was a hard thing to refuse one's nephew. Great are an Indian nephew's privileges with his Uncle. If I should ceremonially present him with tobacco *four* times and demand that bundle "Free, gratis, for nothing without cost," he would be bound by immemorial usage to comply. He couldn't refuse—it wasn't done. He temporized.

"Oh, thank you, dear little nephew! Let us now go into the house, and I will teach you Medicine Dance songs! I will teach you those about your namesake, Weasel, his power and his ferocity."

"Uncle," said I, heartlessly, "A third time do I place tobacco at your feet. I beg you to show us your sacred *Wapanákian,* with the painted robe."

Cold beads burst out on the forehead of the unhappy ancient. "Oh, nephew, *dear* little nephew, named for that brave little animal which appears so small and humble, yet is so very powerful, I cannot do it. Oh, no! it is impossible. It is too sacred. Moreover, if you once see it, you will surely take it away from me, and it is my protector."

"Dear Uncle Pit'wäskum, for the fourth time the sun sees me present you with the sacred tobacco. It is I, your nephew, and my other uncle, Chon Satterlee, who ask you in an Indian way, sacredly, without cause for offense, to show us that most holy bundle."

It had indeed happened! Weasel had smelled out the burrow to the very end. With an ejaculation uttered half to himself, Pit'wäskum got up. "Come," he said simply, and we followed. We climbed up a set of cleats nailed to the outer wall of the cabin until we reached a door, bolted on the outside, and leading into the loft. This the old Indian opened, and we crawled into a dingy cobwebby attic.

Inside it was a veritable Museum, full of treasures. A medicine water-drum, trunks, packages, and two warbundles. Tenderly taking down the larger of the twain, Pit'wäskum laid it on a mat, and placed the tobacco before it. "You open it, nephew," quoth he.

Open it I did, and gasped with astonishment. Truly, the inner wrapping was covered with quaint stiff drawings in red, black, and blue paint, representing the Thunderers and all the motley gods of war, men *en rapport* with the mysteries, war dances, and

all the story of Indian battle. Not since the days of Catlin and Schoolcraft had such a specimen from any of the Woodland tribes been unrolled before the gaze of any white man, nor could any Museum in the world boast of another. Shades of Rafinesque and the Walam Olum—memories of Lone Dog's Buffalo robe with the painted year count—this was a find!

Yes, Pit'wäskum was right! The bloodthirsty Weasel did not go home without that warbundle. Not for nothing was he called for the successful little hunter among the quadrupeds. It took the best efforts of Captain Satterlee and me all the rest of the day, but know that one worked with the power of his Dream Guardian, the Weasel, and his totem, the Thunder, the other with the strength of his Familiar, the Black Stallion, so how could the old Indian prevail? The palladium now reposes in the fire proof halls of the American Museum of Natural History of New York, under a glass case, where all the world may see.

Nor was this the last specimen I ever bought of *Pit'wäskum*. He forgave me freely, for after all, he was well paid, and never a sign of wrath was shown by the gods, so other things, though naturally, never again one so wonderful, were forthcoming.

I always suspected the old man of possessing a witch bundle of great puissance. "One of the worst kind," composed of the whole skin of a black bear, donned by a sorcerer who promptly becomes one with the animal itself for the sole purpose of bewitching his enemies to death. The old fellow admitted as much, but could never be prevailed upon to let me have it. On his death bed, it is said that he tried to tell his attendants where it was hidden in the woods, so that they could lead me to it, but his strength was too far gone, and the knowledge of its whereabout perished with him.

Old lady Pit'wäskum once told me she had a medicine pouch made of the skin of a human hand, no doubt some slain Sauk enemy, with a different medicine tucked in each finger. She was anxious to sell it to me, but could never find it, and believed some old person from the Zoar settlement at the other end of the Reservation had stolen it.

Both these good old folks are dead. When the old wife passed away I do not know, but I think she survived her husband only a few months. The old man died in 1912, for in 1913 I saw his death bundle hanging in Judge Perrote's cabin. That year the

Judge, his brother-in-law, gave me the other war bundle which I had seen in Pit'wäskum's attic. It was the dead man's dying wish that I should inherit the remaining *Wapanákian,* and, in its turn. it is now in the Museum of the American Indian, Heye Foundation, New York City.

THE STORY OF THE WARBUNDLE

According to Menomini tradition, in the early days, shortly after the animal ancestors of the tribe came out of the ground and turned themselves into men, the Indian people suffered much from internecine wars. Sorrowing over this, a youth named *Wat'akwûna,* or "Club-in-his-hand," fasted and prayed until he had aroused the pity of the gods. The Thunderbirds appeared to him in a vision and invited him to select seven of his companions and come to their home, described as a rocky cliff bound islet in the sea, somewhere to the west. This the hero and his comrades did, and at the distant island there was given, through them, the first warbundle known to mankind. It contained war clubs of enchanted power, which gave the wielder the ability to strike with all the force of the lightning. It held the skins of hawks, swallows, and other swift birds, giving their bearers in battle the power to pounce like the hawk, to dodge and advance with the erratic speed of the swallow. The buffalo gave his tail as a token of his stubborn valor, the weasel his skin to lend the warriors ferocity, the snake his hide that they might lose themselves in the grass to attack or escape the foe. There were medicines to cure the wounded and to make the braves invulnerable and invisible. There were others to secure game when famine threatened. All these were wrapped in the white tanned skin of an unborn fawn, and surrounded with a wrapper made of a small reed mat. Under the binding thongs were thrust rattles of deer's hoofs used to accompany the songs of the ritual which was taught the recipients by the Thunderers, and reed whistles to call these manitous to the aid of the warriors.

Since the delivering of this first bundle to the tribe, any worthy man who dreamed a vision of the Thunderers or the other war gods, might make and use such a warbundle. If a person bought or inherited one already made, he had no right, originally at least, to use it, unless he too had a vision. But in modern times ideas have changed, and such a bundle is regarded as quite as puissant as any other.

Now in my Museum collecting I have obtained perhaps as many as twenty of these bundles, which repose in the Public Museum of the City of Milwaukee, the Harvard Peabody Museum, the Museum of the American Indian, Heye Foundation, the American Museum of Natural History, and the Victoria Memorial Museum at Ottawa. With all these specimens to my credit, it had nevertheless occurred to me that I myself should ever become a bundle owner, but so it fell about.

One winter day a letter in the familiar handwriting of a beloved Indian relative and postmarked "Keshena" was handed me, and I opened it with my usual thrill of anticipation of much news and good reading. This particular letter was out of the ordinary, however, in its lengthy preamble, which plainly proclaimed that something of unusual importance was afoot. It is the Indian way to approach a subject of portent by indirect by-paths, and, when I found that this epistle began by singing my praises as a warrior, and deftly touching on the bravery and sagacity of my namesake, the Weasel, my senses became acute to impending events. Incidentally the screed mildly hinted that times were hard, and food and tobacco very scarce. But it was emphatically not a begging letter. Bless the good heart that sent it, his is a true and genuine pride, for I have known the old man to conceal an empty larder and a daily tightening belt from the one person, his white nephew, who would gladly have helped out, until privation proclaimed itself in his enfeebled vigor. Evidently our uncle had something more pressing on his mind than bodily discomfort, and finally the suspense was ended, for at length came the startling announcement that if the present writer was a Man, as he pretended, he would assume the responsibility of owning a Warbundle. An indigent Indian had one, and had appealed to our Uncle to sell it to me for him. And this transparent subterfuge was capped by the statement that this mysterious Indian, to me wholly unknown, demanded that I should never know his name. Moreover, this bundle had been saved years for *me,* and he wanted me, and *nobody else,* to care for it, as he was an old man, and must soon travel the Spirit Road. Again, my Uncle challenged me, if I was a *Man,* to assume the responsibility, and buy it immediately.

Simple old soul! I often wonder if he thinks that Weasel ever believed that there was another Indian concerned in the deal? Of course the old gentleman was reticent because he is supposed

to be—he really *thinks* he is—a good Christian. But with Indians, as, alas, with whites, Christianity is often, like Beauty, only skin deep, and under a Christian veneer the old man is thoroughly pagan. However, the money was duly sent, and the war-bundle arrived some weeks later. It hangs in my study, and I bear my obligations as best I may, renewing its offerings of tobacco, giving a feast in its honor in the spring, and guarding it as the apple of my eye. It has been noised abroad that I am one of those who possess a "White Mat," as it is called, and thus invitations to ceremonies, privileges, advice, gifts, and specimens hitherto unattainable are now often mine. Old men stop me to inquire for the condition of my charge, and to learn if it has given forth any portentious signs of late.

This bundle has the usual outer mat wrapper, with a design of conventional Thunderbirds. Attached to it are two small ball-headed warclubs, three reed or cane whistles, a deer's hoof rattle, and a miniature lacrosse racquet. Within is the white foetus skin of a fawn, containing two hawk skins, one of which is evidently intended to be tied on the head of a warrior during battle, since leathern thongs are attached to its wings. To the back of this bird is fastened a little scrap of a human scalp, probably torn from the head of some slain Sauk enemy, for the bundle was carried during the Blackhawk war. The other hawk, both birds are duck hawks, is a receptacle for medicines of divers sorts. One of these is a hunting charm. Wrapped in a bit of calico and tied with thongs under which an old native copper arrowhead has been thrust, are two long folded strips of birchbark, on which are faintly etched the mnemonic formulae for many songs. There are the skins of swallows and bats in the packet, doubtless placed there to lend their powers of dodging and erratic flight to the warriors. There is a pine snake hide, carefully folded over a small board. Its sides are ornamented with colored porcupine quillwork, and hung with little metal jinglers filled with scarlet deer's hair.

It is the chief "Strong Power" in the bundle, and is doubtless the principal thing of which its original maker dreamed—the manitou who gave him the right to make the palladium. There is a pair of light hempen ropes of native make, one tasseled and quill embroidered. These are ropes to tie prisoners. There are twists and a small mat of sweet grass to be burned as incense, root and herb medicines to cure the sick and render the braves

invulnerable or invisible, and a large number of small bark or paper or cloth-wrapped packets containing wisps of hair. The locks of former owners, say the Indians, but, in my opinion, more likely, hair from scalps taken when the bundle was in active use. Such scalps were turned over to the bundle for a time, until the scalp dance could be held, or even longer, it is said. One packet has a bit of yellow newspaper wrapped about it. The paper bears the date of 1850, and the scrap itself has some account of the village of Shawano, Wisconsin.

Last spring, when rambling through the Keshena woods with my venerable Indian relative, I tried in vain to get the name of the Indian from whom the bundle was supposed to have been bought. I did, however, learn that it was an old and important one, and that it could be traced back as far as the time of the old "True or Straight Sky," a renowned warrior who had once owned it. Alas, for my old relatives' schemes of secrecy! True Sky I happen to known, was his mother's grandfather, who belonged, probably, to the Menominee River band of the tribe!

Thus closes this narrative, leaving the writer as a bundle owner, and a potential war leader of the first class, for once in camp, I actually did have a dream in which the Morning Star gave me a warbundle—and now I think of it, my elderly Indian relative knows it to be the case. Well, while he lives, I shall never lack constant reminders whenever my bundle needs attention.

PHILIP NAKUTI.

Philip Nakuti was a remarkable old character. He was short, thick set, powerful, with a massive, leonine head and a deep voice. His face was a mass of fine wrinkles, and his ears, peeping from out his shock of coarse white hair, showed half a dozen perforations, designed for silver earrings, around the outer rim of each. Nakuti, the name means "Sunfish" by the way, walked with a decided limp. He had been a logger in his youth, and had had one leg broken when doing some strenuous river work, and it had healed slightly shorter than the other, so that Nakuti had to walk with a cane.

Everyone spoke of the old man—he was 84 in 1911, when I first met him, as being a famous narrator of Menomini folklore, "he tells the stories in the old way, just as they ought to be told," said the Indians, so one day Captain Satterlee and I drove

over to the South Branch settlement and hired the old fellow to come to Keshena and spend some weeks narrating his lore.

Nakuti was a rare old chap. He had a strong sense of the dramatic, and thoroughly enjoyed every tale that he had to tell. Old as he was he delighted in enacting in pantomime various important episodes. Each animal or person in Menomini folklore has his mannerism or peculiarity of speech. Turtle squeaks when he talks, squirrel dances and cocks his tail. All these things were dramatized by Nakuti, who often forgot his limp in an admirable exhibition of how Red Squirrel danced and sang when he made his medicine, or how Turtle marched to war. So laughable were his impersonations that it was often difficult to take notes, and one always felt the stories, as interpreted, were very cold dead things, their beauty seemed completely gone. Other Indians flocked to Captain Satterlee's house to hear the acknowledged authority speak, and to shout with mirth over his antics.

In this way Nakuti's fame spread all over the reservation, and at last reached the jealous ears of that old scoundrel and reprobate John Wäsikwonät, who became very jealous and forthwith appeared to put a stop to our operations. He arrived one day when we were at work, and, in the presence of Captain Satterlee and myself at once proceeded to threaten Nakuti with dire consequences if he did not cease. He told Nakuti that he had no right to tell the ancient stories of their people, he was a Catholic, and no longer a member of the Medicine Dance. On the other hand, Wäsikwonät told Nakuti that he, Wäsikwonät, was fully qualified as a narrator of myth, and ordered Nakuti to go home at once, and leave the field to him. Otherwise, the intruder darkly hinted, he had a witch bundle and Nakuti, though an old man, might come to grief.

Captain Satterlee and I were about to fall on Wäsikwonät and hustle him away, when Nakuti got up with surprising alacrity, and told us he was a *man* and needed no champions. Shaking his fist under Wäsikwonät's nose he assured that old scoundrel that he was there to tell us stories and tell them he would. He had learned them in his youth and had a right to do as he pleased. As for witchcraft—well, even if he was a Catholic he would tell Wäsikwonät that he too "was a little bit häwätuk," (powerful) and perhaps his witch bundle was even worse than Wäsikwonät's.

John Wäsikwonät left somewhat subdued, but very red of face, and Nakuti continued his work without further molestation. Next year, when I again arrived in Keshena in the spring, several of my Indian friends told me with gusto that Nakuti's witch medicine was greater and stronger than Wäsikwonät's. "John Wäsikwonät has had nothing but bad luck all winter," they said, "his son-in-law has been drinking and abused his wife, and all sorts of things have happened." Nakuti's stock as a "witch" was quoted very high.

Nakuti told mę he had been born on the Menomini river, and that as a youth he had owned a war bundle and had been a member of the Medicine Dance before his conversion. He once told me that he had the veritable silver chief's medal given by the French to his great grandfather. On my solicitation he showed me the medal, but, to my surprise it was one of about the Civil War period, with Abraham Lincoln's bust on one side, and on the reverse one Indian scalping another. I protested that this could not be a French medal, and we had a long argument over it. It seems that Nakuti's great grandfather had had a French medal, but, after the English conquered the French and took charge they called in the French medals and documents in the possession of the Indians, and issued their own in exchange. About the time of the Civil War, Nakuti's father had again exchanged his British medal for this one, but to Nakuti it was still the old French medal. I tried to buy it of the old man, but he prized it too highly to part with it. After his death I was told that one of his heirs pawned it at Suring for a drink of whiskey.

Nakuti gave me a very antique woven bag of Indian make, which he said had come from his grandfather. The material was basswood bark string, with the designs in yarn made of buffalo wool. He also gave me a quaint little object carved from an antler, "a smoother," he said, for rubbing and leveling the surface of porcupine quill embroidery. Both of these objects are preserved in the collection of the American Museum of Natural History, New York.

Nakuti was much interested in the mounds which occur in groups on the reservation, but had heard no traditions concerning them from his elders. Oddly enough there is a large and fine group on the road about midway between Keshena and South Branch Settlement at the spot known today as "Nakuti's Berry Patch," for here the old man used to come to gather fruit.

Menomini Woman—Plate 7.

Just when Nakuti died I do not recall. He must have been nearly ninety when the end came. On one of the last times that I saw him he was asleep in the shade by the roadside, and roused to call to Captain Satterlee and me as we drove by to ask where we were going. To please him I held up a wooden lover's flute we had just bought and answered, "Courting!"

"Hey! Take me along! I'm a man, too, and I need a wife!" cried the old fellow rising and hobbling after us. We laughed, and thought it was a good joke, but what was our amusement on our return to find that he had really gone on down to Keshena and visited half a dozen of the older Menomini women offering each tobacco and candies and hinting that he would be glad to purchase such delicacies for her permanently. Several of them chased him out with brooms, and he had retired to Captain Satterlee's residence, where we found him asleep under a tree, and quite reproachful because we had gone off without him.

"You know I can't walk so very well now," quoth he, "so I couldn't travel very far. All I could do was to propose to these good-for-nothings here in Keshena, but if you had taken me along, I could easily have found a wife among the pagan people." We promised to take him with us the next time we went courting, but before that momentous occasion came, his son called for him and took him back to his home at South Branch and I never saw him again.

A TURTLE'S HEART.

In the early summer of 1919 it was the writer's great privilege to be associated in the field with Dr. S. A. Barrett, of the Public Museum of the City of Milwaukee, in the exploration and excavation of certain mound groups in Shawano County, Wisconsin. The expedition was a joint one, the writer representing the Museum of the American Indian, Heye Foundation, of New York. With us was, of course, our Menomini Indian uncle, Captain John Satterlee, and, during the time which this episode covers, another Menomini, Jerome Shawano-mite.

The last group of mounds which we investigated was one on the east bank of the Wolf River near a spot called "Five Islands" by the whites, and *Jebaiesa Supet,* or "Where the Little Corpse Lies," by the Indians. Here we pitched our camp, and, on the first evening, while Dr. Barrett cooked and Captain John rustled

wood, Jerome and I walked over the bushy prairie to find a spring hole said to be stocked with brook trout.

There were no trout in the hole, at least we had no bites, so we whipped down the stream to where it joined the Wolf. I was somewhat ahead, and, as I came out on the bank, what should I see on the river bottom but an enormous snapping turtle. The turtle evidently saw me, but, being partially concealed in the muck of the river bed, it drew in its head, and lay very still, waiting for me to pass on. Now, all that spring Captain Satterlee had expressed a great desire to eat turtle soup, but his efforts to get any of that delicacy had been thwarted. True, I did find him a small snapper in the road one day, over near the west branch, but, after he had carefully prepared it his lazy relatives who reside in the house with him had let it spoil, so he was disconsolate. The water was nearly four feet deep, and cold, too, at the mouth of the spring, but the writer is nothing if not a true nephew in the Indian sense of the word, so he dropped his rod, and plunged into the Wolf.

Now, a forty-pound snapping turtle is an ugly customer at best, when you have him on land, and in the water I found I had nearly caught a Tartar. He pulled and I pulled, but at last I dragged him out of the ooze and flung him on the bank, where I hastily scrambled after, dodging the powerful scissors-like jaws as best I could. I whooped for Jerome to come and carry my rod and reel, and, always watching that terrible biting head, lugged the turtle into camp, a distance of nearly a mile, over the hot, sandy road. Arrived in camp I found Dr. Barrett hard at work cooking, while Captain Satterlee was far afield collecting firewood. We got a large wooden box, put our prize in it, and shouted lustily for Uncle John, who presently put in an appearance, carrying a prodigious log on his back.

The conversation which followed is strictly according to Indian custom, for it is one of the inalienable rights of Indian youths to tease their uncles, and, vice versa, for uncles to tease their nephews, and no offense can be taken. Our conversation was, therefore, strictly conventional.

"Uncle," said I, "do you call yourself a man?"

"That is my nature," he replied.

"Then, if you are a man, you will dance, seeing that a present is about to be given to you."

Forthwith Captain John danced for us.

"You have done well, Uncle," said I, "but this is a matter of importance. Now, it is customary for you to sing!"

Forthwith our uncle sang an Indian song.

"Again, and in an Indian way, my uncle, it becomes necessary for you to tell us who were your ancestors, for this is an important gift, and we cannot give it to one who is as nobody!"

Captain Satterlee, therefore, made genealogical oration for our approval, in true Menomoni dramatic style.

"Hau! *Init!* You have spoken well! Now, for the last, the fourth and sacred time, uncle, you are given a task to accomplish. Give for us the warwhoop!"

No sooner said than done. Dr. Barrett and I walked over to the box, raised the blanket gingerly, and as I said, *N'dabokinun!"* (I give it to you), we whisked off the cloth. The old turtle responded nobly, for he lunged savagely half way out of the box as soon as he was uncovered.

Certainly Captain Satterlee was pleased, and fairly chortled his praise of his dear little nephew, Weasel, who was man enough to go into the cold river for his poor uncle. A few moments later the turtle had been decapitated and Dr. Barrett and the Captain were hard at work preparing him for the kettle.

After supper, as the great water bucket full of turtle meat simmered over the coals, Captain John came into the circle of the firelight with the turtle's heart, still beating, in his hand. Advancing to me, he said:

"Nephew, you call yourself a man! Know, then, that since time immemorial it has been the custom of the warriors among our people, when they wished to show their valor, to devour the beating heart of a 'Chief Man' (the ceremonial name of the snapping turtle). If you are in truth a man, prove it for us!"

So saying he handed me the heart. Strange qualms siezed me, but I was fairly caught. To hesitate was to lose prestige.

"Very well," said I. "I *am* a man, and will eat this heart, still beating. But if you three are men, too, you will join me!"

Thus it happened that we four, Dr. Barrett, Captain Satterlee, Jerome Shawano-mite and the writer, each ate a quarter of that beating, palpitating heart, though I cannot say any of us enjoyed it. Uncle John was inordinately proud for both Petcikunau (Medicine Bundle, Dr. Barrett's Menomoni name) and Little

Weasel had shown themselves to be men, and we were *his* nephews.

As for the rest of the turtle, we had sixteen quarts of soup, and it was simply impossible for us to eat it all, excellent though it was. Fortunately old Louis Pigeon happened along, and we feasted him to the bursting point, and gave him tobacco to make a speech to the gods and the souls of those who had erected the mounds at Five Islands. This he did, in correct style, pouring out a libation of the soup to regale the dead mound makers. He carried away some to his wife, and yet we had more than we could possibly negotiate. Perhaps my comrades may wonder where the last few quarts went. If so, they may learn from this that I returned them to the river whence came the old snapper, offering them as a feast to all the underwater monsters who dwell in the dismal places on the Wolf.

It would not surprise me in the least to some day read in some anthropological publication a remarkable folktale collected by some future ethmologist among the Menomini, setting forth with great circumstance and accuracy the true story of how Medicine Bundle and Little Weasel, Menomoni warriors and nephews of Little Medicine Man, were men enough to eat the heart of a snapping turtle while it was still beating, in the dim days of the past shortly after "the Menomini came out of the ground."

JOHN KESHENA

John Keshena, son of *Keshiniuv* (Swift Flying), the Menomini chief in whose honor the Agency on the Reservation was named, was, at one time the owner of the tribal Peacemaking Pipe, and its regalia, a leather necklace ornamented with engraved circular disks of German silver, bearing also a pendant which hung down in front upon which was a graduated series of these badges.

It seems that in former years one of the accredited warriors of the tribe, who had performed certain specified acts of bravery, and were therefore entitled or perhaps rather required, to act as camp police, was selected to be the keeper of the Peacemaking Pipe. He had to be a member of one of the Bear Gentes, for the pipe was supposed to have been given to the Menomini by the sacred Bear called *Sekatcokemau*, a mythical monster animal, dwelling underneath the earth, who became the first tribal ancestor.

The duty of the *Sakanakowäo,* as the Pipe Bearer was called, was to prevent quarrels in the tribe. In the case of a murder, for example, he interceded with the family of the victim, calling together the elders, witnesses of the crime, and character witnesses, who placed the murderer, stripped and painted black to denote he stood in Death's shadow, in their midst. A pile of gifts, always including a pony, represented by the animal's bridle, was heaped in the midst of the circle of councillors, presents from the family of the aggressor intended to buy off the blood vengeance of the aggrieved parties.

All being in readiness, the Pipe Bearer made a speech, according to a stereotyped form, announcing the purpose of the gathering, and counselling moderation. He then offered the lighted pipe to the nearest relative of the dead man, who, if he accepted it, signified that no trouble would follow. After the pipe had been passed around, the gifts were distributed, and the culprit was forgiven. For four days thereafter, the next of kin to the dead man wore the Badge of Peace, after which it was returned to the Pipe Bearer, who then washed the black from the murderer's face, lectured him roundly, and told him that the next of kin now had control of his soul, and should the murderer die his soul would have to care for that of the next of kin on its journey to the other world, just as the spirits of slain enemies are compelled to do by their conquerers.

Should the pipe be refused, a regular trial was held. Another Brave represented the aggrieved party, and they argued the case in the presence of the assembly, and witnesses were called in. The two Braves tried to persuade the groups to make up but, if the aggrieved family refused the pipe the fourth time, the defendant was doomed, and was slain on the spot by the uncle or nephew of his victim. The Peacemaking Pipe apparently had no significance in general tribal matters, and no tribal peace ceremony seems to have been known.

John Keshena sold me this outfit, once his father's, for the American Museum of Natural History, where it now is, and by way of further explanation related to me an episode of what might happen when no Peace Pipe Bearer was handy when a quarrel got fairly underway.

We were lying in the shade on what is now the Menomini Indian Fair Grounds, near Keshena, and as I smoked a redstone pipe of my own, a game of lacross was in progress on the grassy

knolls before us. To me, lacrosse as played by the Menomini is a dreary game, without rules to speak of. Among the Seneca of New York, on the Cattarangus Reserve where I spent many days in my boyhood, the games are much more exciting—and gory! The shrill staccatto yelps of the half-nude Seneca players were corrosive to the ear, and casualties in the way of broken and bloody heads abounded.

The Menomini game is more quiet and no one ever seemed to get hurt. The Central Algonkians in general laugh at the large lacrosse rackets of the Iroquois, and call them "fish nets," their own are very tiny, and certainly do require more skill in catching the ball.

However, we have wandered far afield. Keshena's story I have preserved as an excellent example of a brief Menomini tale at its best. The action is quick and smooth, the denoument startling and dramatic. It is a bit blood curdling, but it deals with men when they were primitive, and less sensitive to the loss of human blood and life than we—and it does portray a swift if terrible retribution. Justice of a rude sort, but to the Indian mind, justice nevertheless.

"Once there was a brave man who had achieved distinction as a warrior. Every time he went out on the warpath he returned with great glory. He was honored and respected by everyone, but his wife was an idle, vain woman, who did not appreciate him. Once during his absence she formed an intrigue with a worthless fellow who had never done anything.

"Of course, when her husband returned, everyone was eager to tell him. He paid no attention to the gossip of strangers, but when his own relatives spoke to him about it, he listened to their words, but said nothing. He thought the matter over, and decided to wait and see if his wife would return to his lodge.

"That night she did come to his wigwam, but he ignored her, and rising at dawn, dressed himself in his 'brave' clothes. Then he sat down and ate a hearty breakfast. When he had finished he took his knife in his hand and started out to find his enemy. In those days it was customary for the warriors, young and old, to lounge in little knots in some shady spot during the morning. The wronged husband visited several groups, and talked and jested with the men, but the one he sought was not there. All the warriors guessed that something unusual was going to happen

because he had on his brave clothes; they surmised that he was seeking satisfaction from his wife's seducer.

"At last he found him he was looking for. Holding his naked knife concealed he approached his enemy, speaking pleasantly. When he was close to the man he suddenly stabbed him to the heart, so that he fell dead before all the people. For a moment the murderer gazed at his victim, then he drew himself up and addressed the crowd.

"'I am a *man!* I did this deed courageously. Here is my knife.' He laid it on the breast of the corpse. 'I give myself up so that I may be slain with my own weapon. I am not afraid to die, *for I am a man*' Then he sat down at the head of the dead man.

"The nephew of the victim was in the crowd. He sprang forward and snatched up the knife. 'You aren't the only hero!' he cried. 'I am brave, too!' With these words he stabbed the murderer to the heart. Then he, too, turned and laid his knife on his victim's breast. and, with a short speech, surrendered his life to the dead man's relatives. Warrior after warrior performed his act of blood vengeance for his kinsman, and died in turn, until at last eight men were killed.

"In the meantime, word had been sent to the elders, both men and women, and they hastened to the spot. 'Men, come here! Stop this!' cried the old people, and they begged the Braves, who were the camp police, to stop the killing, so the knife was wrested from the hands of a youth who was preparing to slay the ninth warrior.

"A council was held on the spot. The old men and women deliberated for a while, and they decided to leave the decision with the chief, who had arrived.

"'Now, my children,' said the chief. 'You have seen what comes from acting ill-advisedly. You see how it ends. Here we have lost eight of our bravest and most notable warriors. Now get to work, bury the corpses. Prepare for the proper ceremonies!'

"Then he sent the Braves to fetch the woman who was at the bottom of all the trouble. She did not want to go, and fled to her brother for protection; but, when he saw the police coming and learned what they wanted, he rebuked her and gave her up. They dragged her over to the place where the bodies lay.

" 'Now, you wicked woman,' said they. 'See all the ruin you have caused You had a noble husband, but you chose to bring disgrace on him that could only be erased by the death of so many good men. You are responsible for all this!'

"The bodies were buried in a deep wedge-shaped grave. First of all the police flung the woman in the bottom, then they put the corpses of her husband and her lover directly over her, and piled the other bodies on top. And so, she was buried alive."

The end of John Keshena, which came a few years since, just when, I am not sure, but between 1914 and 1919, was itself tragic. He was away in the woods north of the Reserve with a party picking Christmas evergreens for wreaths, when they found an abandoned white man's camp where there was a keg of beer. All became drunk. One man was shot by an over officious white officer when trying to escape arrest by flight. Keshena was put in jail, where he contracted pneumonia which resulted fatally. His wife did not long survive him, if indeed she did not die before him.

SOMAN JIM

Soman Jim, the first name means "Grape" or "Raisin," was perhaps the handsomest Algonkian Indian I ever met, and was certainly ranked high among the Menomini. He was tall and lean, his hair, cropped at the shoulders in the style common among the older men of the tribe in 1910 or thereabouts, was iron gray. His features were sharp and his eye piercing. Being a conservative of conservatives, he daily wore Indian dress, deerskin leggings, and moccasins, otter fur turban, calico shirt, with a bright green blanket girt about his loins, and in his hand a ball headed warclub.

Soman Jim was an odd character. He did not belong to either the Dreamers Society or to the Medicine Lodge. He was, however a particularly distinguished prophet and clairvoyant. He belonged to the cult called *Wabano,* or those who derive their powers from the Morning Star. Among other things such people give public exhibitions of their power to handle fire, plunge their arms in boiling water, or eat scalding food without suffering harm. The old man and his wife lived in a finely appointed bark house deep in the heavy forest, some four or five miles from Zoar settlement.

One day in August in 1910 or 1911, Captain Satterlee and I left Zoar on foot to visit Soman Jim. The road lead across a

Menomini—Plate 8,

stream which we had to ford, and wound on interminably through the silent forest. Sometimes we disturbed a roosting owl that flapped silently and heavily away, and once we raised an old partridge and all her whirring brood of young, but mostly we perspired, itched from the scratches of the rank undergrowth of nettles, and fought mosquitoes, black flies, and deer flies that flocked to feast on us.

At length, after several hours of trudging and fly-fighting, we arrived at a pretty clearing, in the midst of which, surrounded by a garden of corn and beans, stood Soman Jim's cabin and its bark outside shade or arbor. Here I hastily secured some photographs and we were still prowling about the lodge when a voice from within proclaimed that the old man was at home, and caused me to cache my camera instanter, for Soman's views on the subject of pictures were well known to everybody.

We entered the wigwam, and seated ourselves, tailor fashion on the broad couches that were built up along the sides, and lighted our pipes, but Soman, whom I had never met before, was inclined to treat me with great suspicion until he learned that I was Satterlee's nephew, and thus a relation—I forgot what—of his, after which he became far more affable. After a time he got out his powerful six-foot bow and showed us flint tipped arrows—he had picked up, not made, the points—with which he had killed deer and even bear, after the manner of his ancestors. He even displayed his personal charm, a white or albino muskrat skin. But he would sell nothing whatever. We discussed his sacred Wabano dream and his warbundles which were sunning on a post outside, and then fell to talking of things and people. He expressed his opinions quite emphatically, and to my surprise he was able to swear fluently in English.

After an hour's chat his wife and daughter-in-law appeared from somewhere, the latter carrying a tiny pappose in a baby board on her back. Baby was hung up in a convenient spot, and wooden bowls of wild rice, covered with powdered maple sugar, were set before us. A modern touch was added by some crisp lettuce from the garden.

A year later I happened to be in the woods near Zoar when I met Soman in full Indian panoply, standing by the side of the road, with a gorgeous background of burnished red and golden autumn leaves setting him off to best advantage, while around

us glowed a fiery sunset. A moment later an automobile dashed by a-glitter! What a contrast of past and present!

Most of his life, it was said, Soman Jim refused to draw any of the annuities or other moneys due him as a member of the Menomini tribe, but in his old age he was prevailed upon to do so. Oddly enough his conservatism gave way before automobiles and "movies," and he delighted to ride with Superintendent Angus Nicholson. It was the movies that brought about his downfall, however, for he went to Niopet to attend a performance one winter, and there caught a cold which developed into pneumonia, and he quickly died.

As he was not a Christian he could not be buried in the Catholic cemetery, and as he did not belong to either the Dreamers or the Mitäwin, the members of these societies, who perform the ceremonies for their own dead, had no interest in his funeral. He was therefore buried in one corner of a plowed field across the fence from the Catholic cemetery at Niopet. No tombstone or pagan gravehouse marks his sepulchre. When I passed it in 1919 and again in 1920, only an empty beer bottle, thrust neck down at the head of the grave, indicated the spot.

Soman's bark house fell to pieces in the woods at Zoar, but first some one, no one knows who, robbed it of all his sacred articles, his bow and arrows, everything, so that his son told Captain Satterlee nothing had been left him but a few rickety native saddles.

Thus sadly perished an interesting old Indian, said to have been one of the few surviving pure blooded Menomini. His grave will soon be forgotten utterly, and the specimens of his handicraft are lost to science.

ARCHEOLOGICAL NOTES.

Fifty-five members and visitors were present at a meeting of the Wisconsin Archeological Society held in the trustee room of the Milwaukee Public Museum on the evening of February 21. Secretary Brown reported the election to membership of Mr. John C. Gregory and Mr. William L. Davidson, Milwaukee; Mr. Henry McConnell, Walloon Lake, Michigan, and Mr. R. C. Oaks, Oshkosh. Mr. C. L. Harrington, Madison, and Senator George Staudenmayer of Columbia County had been elected honory members. Dr. Barrett spoke of the plans proposed for the City's diamond jubilee to be celebrated during the month of June. Mr. Alanson Skinner delivered an illustrated lecture on "Algonquian and Iroquois Traces in New York and Wisconsin," in which he discussed at length the characteristic implements and ornaments of these two great linguistic stocks. This lecture was greatly appreciated by those present, and was afterward discussed by Dr. George L. Collie, Mr. Brown and other members. President Whitney expressed the thanks of the Society to the speaker.

Mr. Brown brought up for discussion the matter of circulating archeological loan collections among the public schools of the state. The State Historical Museum, he reported, had prepared by request a series of six such collections for circulation among the rural and other schools of Langlade County. Dr. Barrett stated that the local museum had similar loan collections but that there was but little call for them. Dr. Collie, Mr. Skinner and Mr. Schoewe took part in the discussion.

The annual meeting of the state society was held at the Milwaukee Public Museum on Monday evening, March 21, twenty-three members being in attendance. The election to membership of Mr. Frederick L. Walker, Oshkosh, and Mr. William F. Reinke, Milwaukee, and the death on March 14 of Mr. Henry J. Stark, Milwaukee, a sustaining member of the Society, were announced. On the motion of Dr. Barrett the annual reports of Secretary Brown and of Treasurer Schoewe were postponed until the April meeting.

On motion of Mr. Schoewe President Whitney appointed Mr. George A. West, Dr. Orrin Thompson and Mr. William H. Vogel a nominating committee to nominate officers for the ensuing year. The committee retired and on its return handed to the President the following nominations:

President—L. R. Whitney.

Vice-presidents—Dr. S. A. Barrett, Milwaukee; A. T. Newman, Bloomer; G. A. West, Milwaukee; W. H. Vogel, R. P. Ferry, Milwaukee, and Mrs. E. H. Van Ostrand, Madison.

Directors—W. H. Vogel, Milwaukee; A. H. Kannenberg, Oshkosh, and Alanson Skinner, Milwaukee.

Treasurer—C. G. Schoewe, Milwaukee.

Secretary—C. E. Brown, Madison.

Other nominations were called for. There being none Dr. Thompson made a motion, which was seconded, that the Secretary cast the ballot of the Society for the nominees. This was done and these officers were declared regularly elected.

Mr. Hjalmar L. Holand gave an interesting lecture on "The Oldest Document of American History," giving a detailed description of the

now famous runestone found near Kensington, Minnesota, in the year 1398. He ably defended the genuineness of this inscribed slab of stone, replying at length to all of the arguments which have in the past half dozen years been raised against it by leading American Scandinavian scholars and historians. Many members and visitors participated in the discussion which followed the lecture.

Interesting exhibits of Indian implements were made by several members at the close of the meeting.

At its annual meeting held at Oshkosh, on January 10, the Winnebago County Archeological and Historical Society elected as officers for the ensuing year Mr. Orin L. Stinson, president; Mr. Lathrop Hull, Mr. Clarence T. Olen, Mr. Charles J. Koehn, vice-presidents; Mr. Arthur P. Kannenberg, secretary, and Mr. Nils Behnke, treasurer. A vote of thanks for their services was extended to the retiring officers. Mrs. J. W. Laughlin, Mrs. Mabel Riordan, Mrs. A. P. Kannenberg and Dr. A. M. Wann were elected to membership. The committee on museum work presented an interesting report.

The annual meeting of the society shows that it was organized on November 22, 1919, with twelve members, the present membership comprising thirty-five active and four honorary members. Eight regular and three special meetings were held during the year. At some of these the speakers were Rev. William J. Mortell, Miss Mary Allen and Mr. Ray C. Oakes. A movement to erect a marker to commemorate the first religious service conducted by a white man on the shore of Lake Winnebago is under way. The death, on December 3, of Publius V. Lawson, a valued member, was a blow to the society.

A meeting of the society was also held on February 8. It was decided to dedicate the Allouez marker on the Sunday preceding or succeeding April 20. (The date of April 24 has since been decided upon.) Rev. William Mortell gave an interesting talk on "Father Marquette." Mr. M. Colburn and Mr. M. M. MacIver were elected to membership.

An open meeting of the directors of the Friends of Our Native Landscape was held in the Senate parlor, in the State Capitol, on the afternoon of January 8. At this meeting legislation pertaining to the preservation and planting of trees along state trunk highways, the revision of the County Rural Planning Law, and county systems of parks were discussed. The midwinter meeting of the Society was held in the Hearing room, on the afternoon of February 2. This meeting was held jointly with the County Rural Planning Committees. Addresses of an interesting nature were delivered by members of both organizations. In the evening a banquet was held in the Capitol cafe. Mr. Charles E. Brown, who was one of the speakers, delivered an address on "Wisconsin Indian and Other Landmarks."

Mr. Martin J. Weirick, a farmer living across the highway from the Man Mound, has earned the gratitude of the Wisconsin Archeological Society for the excellent care which he took last year of the mound and of the park. When visited by Mr. H. E. Cole and Secretary Brown, in October, the park was in fine condition. A table and benches have been placed under the trees for the use of visitors to the mound.

Mr. Vetal Winn reports the finding last year in the southern part of the city of Rhinelander of a cache or deposit of eight or ten copper chisels ranging in length from 4 to 16 inches. There were three of an average length of 16 inches, their average weight being between five and six pounds. Mr. Winn succeeded in obtaining one specimen, 8¼ inches in length and weighing one pound. The others had been sold.

Secretary Brown delivered an illustrated lecture on "Wisconsin Indian Remains" at the U. S. Army Chaplains' School at Camp Grant, Illinois, on the afternoon of March 9. About fifty members of the School

were present. Major Cephas C. Bateman expressed to Mr. Brown the interest taken in the lecture by the chaplains.

The March issue of The Wisconsin Conservationist contains a number of articles of special interest to archeologists and students of Wisconsin Indian history. Two articles describe the Man Mound and the fine Lynx effigy located in Devil's Lake state park. The latter is soon to be marked by the Wisconsin Conservation Commission with a fine bronze marker. The Henry P. Hamilton collection of native copper and stone implements is described in another shorter article. Two short articles contain appreciative notices of the life and works of Publius V. Lawson and Julia A. Lapham, recently deceased members of the Wisconsin Acheological Society.

Mr. Earl S. Mann, Jordan, N. Y., a member, writes that grooved stone sinkers have been found in large numbers in a restricted area in western, or, more properly, western central New York. A few have grooves at right angles and may have had a different use. Mr. Mann has seen a bushel of grooved sinkers from one large farm on the west shore of Seneca Lake. They were found all over the farm and some far back from the lake. Often two are turned up at the same time and quite close together. This has led to their being called "throw," or "sling" stones.

The Transactions of Lewis H. Morgan Chapter, The New York State Archeological Association, Vol. 2, No. 4, describes "An Iroquois Twentieth Century Ceremony of Appreciation." Iroquois leaders came to Rochester, November 12, 1920, for a conference on welfare measures for their people. Morgan Chapter received the entire delegation as guests. At a public reception held in the Memorial Art Gallery, on that evening, Mr. Alvin H. Dewey, president of the chapter, delivered a formal address of welcome. Dr. Arthur C. Parker, state archeologist, himself a Seneca, delivered a notable address. A visit was made by the delegates to the tomb of Lewis H. Morgan, in Mt. Hope cemetery, where an interesting ceremony took place.

Mr. George R. Fox, director of the Chamberlain Memorial Museum, Three Oaks, Michigan, spoke at the recent annual meeting, at Ann Arbor, of the Michigan Academy of Sciences, in an endeavor to secure the interest of its members in the promotion of a state acheological survey. Mr. Fox's activity in behalf of a state survey is most praiseworthy and deserves the support of Michigan archeologists, historians and educators. Mr. Alanson Skinner, who recently made a trip to Grand Rapids, reports the vicinity rich in Indian artifacts.

The season favorable to field-work is at hand. The directors of the society are requesting all active members to render all possible aid in survey and exploration work. Members residing in the counties of Washington, Ozaukee, Waukesha, Walworth, Jefferson and Dodge are particularly requested to assist.

An effort is being made by the New Smyrna Women's Club to save from destruction the famous Turtle Shell Mound located at that place. The mound was recently purchased by the county commissioners for the purpose of using the many thousands of cubic yards of clam and oyster shells of which it is constructed for the building of county roads. This brought home to the community the real significance of the destruction of one of the oldest and most prominent landmarks of the Indian on the Atlantic coast in Florida. Its purchase and preservation by the state is now being asked. This movement is receiving the strong support of the State Federation of Women's Clubs. We trust that its preservation may be secured. Too many Florida shell mounds have already been needlessly destroyed.

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STONE GOUGES

The stone gouge being a characteristic Algonkin implement, more or less common throughout the large area along the eastern coast of the United States once occupied by the tribes of this linguistic stock, we might naturally expect to find many specimens of it in Wisconsin on sites formerly occupied by the Potawatomi, Menomini and Chippewa tribes. This, however, does not appear to be the case, but few of the collections of archeological material made from sites along the Lake Michigan or Lake Superior shores include specimens. In parts of this area the use of birchbark rather than dugout canoes and of bark vessels may explain the absence of the gouge. Future examination of the Algonkin village and camp sites may also greatly increase the number of specimens. This remains to be seen, the purpose of the present paper being merely to describe some Wisconsin examples. The stone adze must not be mistaken by students of local archeology for the gouge. The Wisconsin stone adzes were described by Crosby in an early issue of *The Wisconsin Archeologist*.[1] A large number of additional examples have been collected since the publication of his paper. They are not only much more numerous than the gouge but their distribution in the state is much wider.

The Handbook of American Indians says of gouges: "Stone implements resembling celts or adzes, with one face hollowed out, giving a curved edge. Examples grooved for hafting are rare. Held in the hand and struck with a mallet, or hafted after the manner of a hoe or adz, they would be serviceable for hollowing out wooden canoes, troughs, mortars, and other

[1]V. 2, No. 4, pp. 91-93.

vessels, especially in connection with charring. The distribution of these implements does not favor the theory of their use in making canoes, as they are most numerous in the N. where vessels were mostly of birchbark, and are rare in the S. where the dugout was the prevailing craft. The gouge is of somewhat rare occurrence W. of the Alleghanies."

Alanson Skinner says of the scarcity of gouges on Manhattan Island and vicinity: "The stone gouge is rare and seems always to be a plain single-bladed affair without the transverse grooves so frequently seen in New England specimens, and hereabouts is always easily distinguished from the adze. Less than half a dozen specimens have been seen by the writer from this entire area, although quite as much work in wood was done by the New York Coastal Algonkin as by the New England Indians."[2]

Wisconsin Gouges

Some of the Wisconsin specimens may be described. A small, crudely fashioned gouge, in the State Historical museum, is 4 inches long and weighs only 6 ounces. Its width at its cutting edge is 1⅞ inches and at its poll 1¼ inches. The shallow cavity on its lower surface extends 3 inches back from its cutting edge. It was found on the well-known Indian village site at Black River, Sheboygan County.

Another specimen in the collections of the state museum (A693) is peculiar among gouges in having a narrow, shallow groove extending around the top and sides of the implement at a distance of ¾ of an inch from its poll, producing a distinct rounded knob. This specimen is ground and polished and is 5½ inches long. It is 1 9/16 inches wide at its cutting edge and ¾ of an inch at its poll. The lower side of this gouge is deeply excavated for a distance of 2½ inches from its curved cutting edge. Here its depth is 15/16 of an inch. It weighs one half pound. It was found at Portage, Columbia County.

What is probably the finest gouge as yet found in the state comes from Gibson Township, Manitowoc County, and is in the Henry P. Hamilton collection (A5644) in the same institution. This gouge is 6⅞ inches long and is finely finished. The

[2]The Indians of Manhattan Island and Vicinity. Third Edition, p. 32.

Stone Gouge,
H. P. Hamilton Collection
Plate 1

excavation extends the entire length of the implement. Its width at its curved cutting edge is 2⅛ and at its poll 1⅛ inches. It is semi-circular in section. Its weight is 1½ pounds. It is figured in Plate 1. With such an implement the Indian artisan could have accomplished much.

There is a small stone gouge in the S. D. Mitchell collection at Green Lake, and one or several in the J. P. Schumacher collection at Green Bay.

Col. George E. Laidlaw has described a very interesting gouge, which was formerly the property of our late co-worker, Dr. Louis Falge of Manitowoc, and was later presented by him to the State Historical museum. "This specimen, which is a surface find from the town of Rockland, Manitowoc County, Wisconsin, was plowed up in 1901. Dimensions, 7 2/5 inches long, 2¼ inches wide, 1⅜ inches thick, weight 1 lb. 6 ounces. It is of a dioritic material, pecked into shape and slightly smoothed over. The specimen is in good condition except a slight abrasion at the lip and fracture at the poll showing signs of use as a (hand) hammer. The four knobs (on its back) though quite distinct are not pronounced, and extend from the center to the poll. There is no longitudinal dorsal ridge. The gouge, or hollow portion, is quite pronounced and extends back three inches. Dr. Falge, in a letter, of August 11, 1911, is of the opinion that the knobs were for securing the handle and not for ornamentation." He gives an illustration of it.

In this paper Colonel Laidlaw describes a number of other knobbed gouges from New England, New York, Eastern Canada, Michigan, West Virginia, Kentucky and Iowa.[3]

The writer will be pleased to have members of the society report the occurrence of others.

CHARLES E. BROWN.

[3]The Wisconsin Archeologist, V. 12, pp. 23-29.

THE CAHOKIA MOUNDS

The April, 1921, issue of the *Geographical Review* contains an interesting article by Mr. Thomas H. English, a member of the Wisconsin Archeological Society and of the faculty of the University of Wisconsin, on *The Cahokia Mounds: A Plea for Their Preservation.* He says: "On his last visit to Cahokia the writer stood on the highest platform of the great mound and saw the smoking stacks of East St. Louis only half a mile away. The Cahokia group lies between East St. Louis, Ill., on the west and Collinsville on the east, between the Mississippi River and its bluffs, on an alluvial plain at this point eight miles wide. Both cities are enjoying great industrial prosperty and are rapidly growing together. Their junction may in a few years efface one of the greatest earthworks of prehistoric America. "There are in the Cahokia group no fewer than half a hundred mounds many of them in a remarkably fine state of preservation. They are of different shapes and sizes—square, rectangular, round and oval. In their present state of erosion they vary in height from four to one hundred feet. In the central position dominating the group is the great tumulus known as the "Monk's Mound." "A bill authorizing the purchase by the state of the most important part of the tract was introduced in the Illinois legislature on March 12, 1913, but it came to nothing. A long campaign, waged by associations formed in St. Louis and in the towns of Madison County, Ill., the county in which the mounds are situated, was unable to extricate the proposal from the welter of politics. Discouraged by their failure to interest the state in the purchase, after many years of unavailing effort the owners are now treating with an East St. Louis realty firm, who may dispose of the land to the large manufacturing concerns which are now drawing close to them."

Illinois archeologists, historians and all other interested citizens in that state should now unite in bringing about the preservation of this greatest ancient landmark in the Mississippi valley to the people of the United States.

ADDITIONAL WISCONSIN SPIRIT STONES

CHARLES E. BROWN

A Chippewa—Potawatomi Shrine

The spirit stone illustrated in the accompanying plate formerly stood at a place called "Big Stone" on the road from Wabeno to Soperton, in Forest County. Big Stone is a place much frequented by the Potawatomi. Some of their leaders live there and there their dances are often conducted.

Dr. Alphonse Gerend writes of it: "To the Indian mind this stone suggests a spirit and has been looked upon as such for hundreds of years. The odd shape of the stone (resembling the human form) suggests that to them. The smaller stone lying beside it is the "child" of the spirit. These curiously eroded stones, or pieces of granite, were brought down from the north, from Michigan or Canada."

The larger stone weighs about 250 pounds and the smaller about 50.

The photograph shows Simon Kahquados, a Potawatomi, placing tobacco on the stone, the last offering to the spirit supposed to abide therein. Similar offerings had recently been made as tobacco could still be seen in a crevice on its top. Kahquados says that the former location of this shrine (she ga be ah sin) was at a place about ten miles north of Bark River, Michigan, near a former large Chippewa village:

"This stone had life once before to the Indian. When Indian died he turned to stone. We praise this stone before you discovered the United States. Indians place tobacco on its top and around it. Anything that they then wished for they got."

Writing to Dr. Gerend, February 26, 1920, Peter Sahpenaise, a Potawatomi, said of the stone.

"This stone was an Indian, and this Indian he worship to God and ask that he shall (be permitted) to live forever in this world. To remind his people how he worshipped God, he set

down in there and was turned to be stone. Many years after the Chippewa became bad and started wars with other nations and fight most of the time. The Chippewa came to the stone and asked power to be given to them and their nation. God told the Indians how to make boats and bows and arrows, and all kinds of tools which they needed."

This stone recently came into the possession of Dr. Gerend. Frank Kaka took his team and wagon and assisted by several other Indians hauled it to a lumber camp where it was placed on a logging train and carried to Soperton. Dr. Gerend has since brought this specimen to Madison from his home at Milladore, Wood County. Its permanent preservation is to be arranged for.

The history of some other Wisconsin spirit stones is given in a paper published in *The Wisconsin Archeologist*.[4]

A Menomini Stone

The following letters are among the Increase A. Lapham papers in the possession of the State Historical Society.

[April 8, 1856]

"This Stone was found by Some of the Manomnie Indians on the Shore of Lake Winabago and purchissed from them in 1842 by Mr. Jourdain in the Indian way of Selling that is Such things Are Never Sold by them they will Some time Make a present of Such a thing to Some of their Connections or friend as in this Case but he has to return the presant in Some thing of Value, Mrs. Jourdain Made a presant of it to her Daughter Mrs Susan Dequindre of Green Bay in its origanall form it resembles a four legged Animall but there has been Some portion of it broken off in handling Such as Might of passed for a Tail and a Couple of hornes, like,

These Stones or Relicks are Considered by the wild Indian as of great power And Are Called by them a Manitou Meaning a great Spirit And are worshipped by them as Such, as was formally and is Now done by Menny Heathen Nations of the old World which Showes of our Indians to have once bel-longned to Such people, they have great respect for Such a thing for instance they Consult it in all and Any great undertaking Such as War Hunting etc etc. And also in Sickness And will offer it generally the first of Any thing they eat or Drink And in Any of their great feast the Manitou is the first to be Served, they will talk to it the Same as we do to Any human being, And whenever they Are met with eather on the Lake Shore, River

[4]V. 7, No. 4, pp. 165-68.

The Last Offering—Plate 2

Side or on the travelling path of the Indian, they will not go past it before offering it Some kind of an offering of More or less Value. According to the Means of the person, Some times the presant Consist of Rugh Matts Sacks Made of Cords and of different Collers. Bowes and Arrows Beeds etc but More Commonly of Tobacco and Pipes, the Manitou is Considered by them of having great power to prevent Storms of Any kind, Specisalley Thunder and Lightning And when thare is An Appearance of Such a Storm Some of the oldest Indian in the Lodge, presents the Manitou with Some Tobacco And Asks of the Manitou that the Storm May Sease, And do them No harm, which they Consider a perfict protection, whare Such presents are left to the Manitou on the way Side by one Sett of Indians going past it, it is Considered a Verry great offence for those that Should pass by to take Any thing from it, Although Some times it is done, for instance an Indian passing by a Manitou and he being out of Tobacco, he will take Some from it but not before Making to the Manitou a Speech And Asking its permission to do So, And it is to be Supposed that permission is easley obtained, this is Law with them And better and More truly observed than Menny Laws are Amongst Scivalised People, in All their Medicine feasts the Manitou is placed at the head of the Medicine Lodge And he is the first Consulted and Spoken to and the Answer is then given to the Sick person. I have Seen the poor Indian My Self in Arriving in My Yard go and pay his respects to the Manitou before Any one About. And offer him the first puff, from his Pipe or a Plug of Tobacco for his Save Arrival from his journey.

Respectfully Your

Antoine DeQuindre.

Green Bay, April 8th, 1856.

The Superstition of the poor Indian is Some time Strange and it Some time happen but to true and I will relate an instance of it, the Black Dog by them is Considered an Evil Manitou or Spirit—1838—My Residence was in the upper part of the Town of Green Bay which is Called Aster, And in the Month of August thare was one day Several Indians Canoeing up to our place in Bark Canoes And one of them a friend of ours And a Connection of the Celebrated Pontiac remarked to the others—Oh Says he I feel Verry bad, what for Says they, well Said he thare is a Signe of a great Thunder Storm and Rain And Said he My Sister Meaning My Wife has two Black Dogs on a Mantle piece in one of her Rooms which he had Never Seen—but which was the Case they were of Plaster and Black Verry handsome, And Said he those Dogs are of the evil Manitou And will Attract the Lightning in that part of Building, Sure Anough about 12 Ok. P. M. the Storm began with a torrant of Rain and tremendious Thunder and Lightning, And on Bolt of Lightning Struck the Chimney whare the Mantle Piece was And not only broke the Dogs to Atoms but Also all the Chimney and the Gable end of the building but did not injure Any one in the House

in the Morning when the Cannoes Arrived he found his prodection Verrified to the Latter And the Substance of the above was related to us by the Latter And the Substance of the above was related to us by the other Indians in Company on Arriving at My house.

Antione DE. Quindre.

THE ALLOUEZ MEMORIAL

On Sunday afternoon, April 24, in the presence of an assemblage of between 1,200 and 1,500 reverent and interested people, there was dedicated with impressive ceremonies, at Menominee park, Oshkosh, a tablet to the memory of Father Claude Jean Allouez, who 251 years ago said the first mass on the shore of Lake Winnebago somewhere in this vicinity.

This dedication was in charge of the Winnebago County Archeological and Historical society.

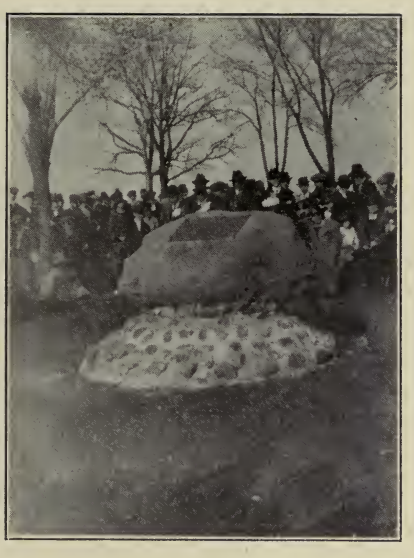
The base of the monument which is constructed of hardheads set in concrete and surmounted by a huge boulder, is located in the northeast corner of Menominee park, within a few feet of the lake and but a short distance north of the Chief Oshkosh monument. On the south side of the boulder is attached a bronze tablet, which bears this inscription:

"The holy sacrifice of mass was first offered in this vicinity by Father Claude Allouez, S. J., April 20, 1670. This tablet dedicated in 1920 by the Winnebago County Arch. and Hist. Society."

Preceding its unveiling the tablet and mound were hidden from view under the draping of a United States flag. This covering was removed at the conclusion of the dedication address of O. L. Stinson, president of the Winnebago County Archeological and Historical society. The honor of removing it was accorded to Mr. Stinson's little daughter, Eleanor.

The Addresses

Rev. William P. Mortell, pastor of St. John's Catholic church, presided at the gathering and delivered the introductory address. The program included also singing by St. John's church choir, addresses by F. X. Greenough, assistant principal and head of the history department of the Oshkosh



The Allouez Memorial
President O. L. Stinson Delivering
Dedication Address—Plate 3

high school, Supt. Joseph A. Shafer of the State Historical society, and Charles E. Brown, secretary of the Wisconsin Archeological Society, the dedication and presentation of the tablet to the city of Oshkosh by President Stinson of the county society, and an address of acceptance on behalf of the city by Mayor A. C. McHenry. All of the addresses were notable for their excellence and appropriateness to the spirit and character of the occasion.

In his introductory address, Father Mortell bade the people welcome in the name of the Winnebago County Archeological and Historical society. He was glad to see so large an attendance. It was evidence of the great interest that is being taken in the society's work in developing the historical records of Wisconsin.

"We are here for a worthy purpose," he said, "to dedicate a tablet to the memory of Father Claude Allouez, the first white man to hold a religious service in this part of Wisconsin." Father Allouez was noted not only as a great missionary and explorer, the speaker said, but he had the honor of being the first man to establish religion in the wilds of Wisconsin.

The speaker touched upon the career of Father Allouez. The high and noble things he had accomplished could not be replaced by material and commercial things, but they could be held in sacred remembrance and preserved through the medium of this tablet, the speaker declared.

Following Father Mortell's talk, St. John's choir sang "Star Spangled Banner," the voices of the singers being in perfect harmony and falling upon the ear with the most pleasing effect in the open air.

Mr. Greenough, in his talk discussed the historical and religious significance of the work of Father Allouez. In the older countries of Europe, he said, the spot where such an event as Father Allouez had figured in here would have been marked by the erection of a noble cathedral or other great building to his memory.

This spot becomes of great interest, he said, because it is hereafter to be associated with the name of a great man, a

man who cast the first seed of religion and civilization in Wisconsin. Mr. Greenough recalled the personal characteristics of Allouez, these including perserverance, courage and religious zeal, all developed to a remarkable degree, and reviewed some of the salient points of the missionary's great work in Wisconsin, where he labored for thirty-two years, baptized 10,000 persons with his own hands and converted 100,000 to the Christian faith.

Dr. Joseph Shafer, superintendent of the Wisconsin Historical society spoke along somewhat similar lines but went more into detail relative to the career and work of Father Allouez. Added interest was given to his remarks by the reading of a few paragraphs translated from the record prepared by Father Allouez himself and which had special reference to this part of the state when Father Allouez first visited and traveled through it. Dr. Shafer said the historical matter left by Allouez was of the utmost interest and value and he dwelt in some detail on various phases of the missionary and exploratory work done by the priest and its beneficial and far-reaching results.

Praises Local Society

Secretary Charles E. Brown of the Wisconsin Archeological society was the next speaker. He spoke of the work being done by the Winnebago County Archeological and Historical society and its relations to the state archeological and historical societies. He noted that the dedication of this tablet marked the first public appearance of the county society and expressed the hope there would be many other such appearances, inasmuch as this county has a wealth of material of an archeological and historical nature. Some of these features he enumerated and he made particular reference to the valuable work done by the late P. V. Lawson of Menasha in their discovery and development. He hoped that in the near future markers might also be placed on the site of the Hill of the Dead and of the Grignon-Porlier fur trading post.

At the conclusion of Mr. Brown's address, came the formal address of dedication by O. L. Stinson and the unveiling of

the tablet. Mr. Stinson said the placing of a marker of this kind was not as easy as it might appear.

He related some of the difficulties experienced by the members of the county society and the hard work they had to do before they secured all of the materials and got them into place for the dedication. He noted that the boulder to which the tablet is attached came from Leonard's point on Lake Butte des Morts.

He closed his address with these words: "On behalf of the Winnebago County Archeological and Historical society I dedicate this tablet to the memory of Father Allouez and present the memorial to the city of Oshkosh."

Mayor McHenry's acceptance address on behalf of the city was in his usual plane of eloquence. He referred to some of the noble traits and accomplishments of Father Allouez and said that "this tablet dedicated to his memory is of great historical value and spiritual significance. In a spirit of reverence and as mayor I accept for the city of Oshkosh this tablet. May it constantly remind us of the great things it serves to emphasize."

Committee in Charge

Following Mayor McHenry's address, Father Mortell thanked all who had in any way contributed to the program and the exercises were concluded with the singing of "Worship the Lord" by St. John's choir.

Father Mortell, Nile Behncke and Ralph N. Buckstaff constituted the committee which is credited with having engineered the whole memorial project, from its beginning over a year ago until the dedication of the tablet.

A POTTERY VESSEL FROM THE BLACK RIVER SITE

(See Frontispiece)

Mr. Ray Van Handel of Sheboygan, a member of the Wisconsin Archeological Society, has furnished a description of the fine earthenware vessel shown in the frontispiece.

"This vessel was found on August 5, 1920, on the Potawatomi village site in the town of Wilson, Sheboygan County.

When recovered it was upside down, the portion of the bottom showing light in the photograph protruding above the soil. A small hole was in its bottom and three small pieces of its rim were missing. All of these pieces have been found and the vessel is now complete.

The walls of this vessel are very thin, in some places only about one-eighth of an inch in thickness. The rim is ornamented on the inside for a short distance from the top. The perforations shown in the photograph run completely through the rim. It does not show indications of much use. It is very symmetrical for such a large vessel.

Its diameter at the rim is 13⅛ inches and its circumference at its widest part 43 inches. Its height is 12 inches and its capacity 19½ quarts.

In the collections of Mr. Rudolph Kuhne and Dr. A. Gerend at Sheboygan there are a number of other pottery vessels recovered from the village site at Black River. Some of these are described by Publius V. Lawson in July 1902, in a paper published in the Wisconsin Archeologist, (V. 1, No. 4). Dr. Gerend has described the pottery from this same site in a paper published by the Society in October 1904 (V. 4, No. 1). In the same issue in a paper entitled (Additions to the List of Wisconsin Aboriginal Pottery," he describes a vessel in the Kuehne collection which was restored from fragments found at Black River. This vessel is 11 inches in height.

The Van Handel specimen is a fine example of a typical Wisconsin Algonkin vessel.

THE YOUNG HUNTER'S BLESSING

Winnebago legend furnished by Oliver Lemere, March 1921.

Once, long ago, when the Winnebago were in their primitive state in Wisconsin, there lived a young man who had fasted much. As a result of his fasting he was blessed by the bird or fowl manido. He was given the power to kill all of the fowls which he might require for food.

So it was that every spring and fall when the geese and ducks migrated northward and southward the Indians looked

to this man for much of their food. One day, as the weather began to warm up and all nature gave evidence of the approach of spring, the young man sat in his lodge talking in a boastful way to the other men present. He said when spring comes and the birds begin to move northward I shall kill a lot of ducks and geese and take a bath in their oil or grease. Then I shall kill a lot more for food.

When spring came the ducks and geese began to arrive in such numbers that the sky was filled with them. Then the young man took plenty of arrows and went to a favorite point on the banks of a river. There he sat all day long but the birds would not come near him. At dusk he went home without a single bird. He went again the next day and for four days he failed to get within shooting distance of anything. On the evening of the fourth day, thinking that the bird manitou had forgotten his blessing, he began to sing:

"It is I, it is I," and as he sat singing thus he thought that he heard a similar song. He listened and looked and in the distance saw a flock of geese flying towards him in a V-shaped formation. The leading goose was singing his own song: "It is I, it is I. The blue sky above my body is. It is I, it is I."

They came closer and closer and finally flew almost directly over head.

He then placed an arrow in his bow saying: "We will see whether it is you or not," and so saying he shot at the leading goose. But his arrow went wide and the geese flew away and disappeared in the distance.

That night the young Indian went home sad and again without game. In the night, as he slept, the bird manitou came after him and carried him away in spirit to the manitou's lodge in the upper regions. There he was rebuked and counselled. He was told that he had spoken disrespectfully of the manitous, and that the blessing which he had received would permit him to kill all of the birds that he required for food, but he was not to make sport of them, or boast of his achievements, or waste their flesh. He might not kill them when they did not wish it as the blue sky was their body.

Thus counselled his former blessing (or power) was returned to him. So he was able again to kill all of the birds that he or his people needed for food.

THE MARKING OF THE LYNX MOUND AT DEVILS LAKE

(June 11, 1921)

H. E. Cole

Beneath skies of bluest blue, in the shade of stately oaks, and with a mingled chorus of many feathered songsters, a bronze tablet was unveiled Saturday afternoon on the Lynx mound in Devils Lake State Park. The mound is located on the terminal moraine, near the Warner Memorial road, on a sightly elevation overlooking the north (Baraboo) end of this beautiful body of water. The woods are beautiful in this location and by stepping a short distance to the west one may have a magnificent view of the Baraboo valley. It was a most sightly spot the Indians selected for the ceremony when they erected the effigy many years ago—long before white men invaded this country.

The tablet was erected by the Wisconsin Conservation Commission and one of the members, C. L. Harrington, Madison, was present at the ceremony.

The exercises were conducted by the Madison members of the Wisconsin Archeological society and the Sauk County Historical society.

The legend on the tablet which is bolted to a block of Devils Lake quartzite, is as follows:

"LYNX"
Indian Effigy Mound
In Terminal Moraine Group
Length 82 feet
Surveyed by
A. B. Stout, April 29, 1905
Marked by
Wis. Conservation Commission
April, 1921

The unveiling address was given by Mrs. Edwin H. Van Ostrand, Madison, vice-president of the Wisconsin Archeological Society, who told the significance and interest of the mound, of the probable religious rites, attending its construction, and of the steps taken to mark it.

The unveiling was by Miss Marjory Thomas, Baraboo.

A woodland dance, "Spirit of the Lake," graceful and in harmony with the occasion, was given by Miss Elsbeth Thuerer, daughter of Dr. and Mrs. G. T. Thuerer, Baraboo. In a costume of cream tint and wearing a wreath of green, she danced on the mound with charming grace, which added a decided touch to the woodland scene.

"Minnewawa, A Legend of Devils Lake," written by E. T. Hopkins, for many years the proprietor of the Lake View hotel near the south shore of the lake, was read by Miss Susie Schaefer.

Charles E. Brown, Madison, secretary of the Wisconsin Archeological society told of the work that had been accomplished in preserving and marking the mounds of the state and of other work undertaken by the state society.

Mrs. H. A. Main, Fort Atkinson, granddaughter of Thure Kumlien, the noted Wisconsin naturalist, related how her ancestor came to the lake more than sixty years ago in order to secure specimens of plants and birds.

The meeting was in charge of H. E. Cole of Baraboo.

Among about one hundred persons present were Mr. and Mrs. O. D. Brandenburg, Mr. and Mrs. W. D. Bassett, Mrs. F. R. Melcher, Madison; W. C. English, Wyocena; Mr. and Mrs. D. V. N. Harwood; J. Montgomery, Ripon; Mrs. Charles Wild, Beloit; Mr. W. P. and Mrs. Morgan and Misses Vivian and Jean Morgan, Madison.

Lynx Effigy

This impressive animal-shaped earthwork, which is probably intended to represent the lynx or "bobcat," was located and surveyed by Dr. Arlow B. Stout, now a member of the scientific staff of the New York Botanical Gardens, on April

25, 1905, when a teacher of natural science in the Baraboo high school.

His measurements made at that time show the length of the figure, from the point of its nose to the tip of its short tail to be 82 feet. Its breadth from the top of its head to the base of its fore foot is 56 feet and from its back to the base of its hind leg 30 feet. The width of its body between its legs is given as 21 feet.

"This mound is located on a level area at the very crest of the terminal moraine overlooking Devils Lake to the south and the city of Baraboo with the bluffs and country surrounding. It lies near the edge with the nose 2½ rods from the beginning of the slope.

"Near the center of the head and the front part of the body its height is at least 3 feet. From there it slopes down until the tail becomes indistinct without a decided termination. There are, however, no distinct traces of its extension beyond the point indicated. The mound is well preserved and has never been disturbed in any way."

It is interesting to speculate on the reasons which the early Indians may have had for locating this effigy at this particular point. It is very likely a monument having a religious significance as it overlooks an old camp ground at the head of the lake below.

Indications of this former Indian camp or village site such as flint arrowpoints and chips, stones from former fireplaces and bits of broken pottery have been found on the site of the present baseball field and near the lake shore. Doubtless other evidences of aboriginal life are concealed beneath the sod. If it were excavated the effigy might be found to be the burial place of some former native chief or other dignitary.

A short distance southwest of the lynx effigy Dr. Stout found other mounds. These are still in existence near the Claude cottage. Three are animal shaped figures, one representing the bear and two others are examples of the familiar and widely distributed so-called panther type mounds. There is a single linear mound. Among the cottages are several linear

mounds and a bear effigy. The bird effigy at Kirkland, on the southeast shore of the lake, was marked at a meeting held by the societies in 1916.

The lynx type of effigy mound, although not a common one, is represented in a number of other localities in this part of Wisconsin. Dr. Stout found another specimen in a group of mounds (The Cemetery group) at a distance of about one mile south of the Baraboo city limits. It also occurs at Lake Koshkonong and in a few other localities.

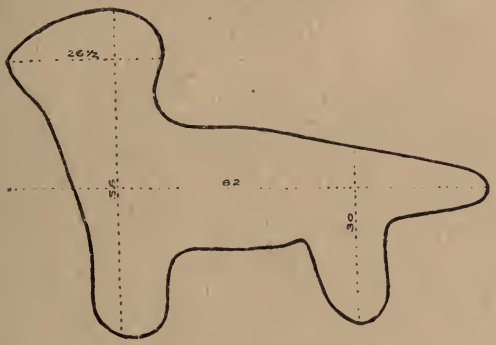


Fig. 1

The Lynx Effigy

ARCHEOLOGICAL NOTES

W. A. S. Meetings

President L. R. Whitney called the meeting to order at 8:30 p. m. on Monday, April 18. The number of members and visitors in attendance was eighty-three.

The election at the directors meeting of the following new members was announced: Mr. Paul L. Biersach and Mrs. Victoria Beaver, Milwaukee, Rev. W. P. Mortell, N. J. Behncke, Oshkosh; Miss Pearl Richards, Racine; and Capt. F. George Schuele, Oconomowoc.

Mr. Brown delivered the invitation of the Winnebago County Archeological and Historical Society to the members to be present at the unveiling of the Allouez memorial at Oshkosh, on April 24. He reported on the joint meeting of the Wisconsin Archeological Society and Wisconsin Academy of Sciences at Madison, on April 15 and 16, at which he and Mr. Geo. R. Fox had presented papers on archeological subjects, and also on the meeting held in the same city by the Mississippi Valley Historical Association, on April 14-16. At this latter meeting Mr. Fox, who was one of the speakers, had strongly urged the making of state archeological surveys in many Mississippi Valley states.

It was announced that Mr. Alonzo W. Pond, Janesville, one of the younger members of the Society, had been awarded the Foundation Scholarship in Prehistoric Archeology and would sail for France (to be away for several years) on about July 1.

Designs for a tablet to be placed on the Lapham turtle mound at Silver Lake, Waukesha County, were being prepared.

Mr. Alanson Skinner, assistant curator of anthropology in the Milwaukee museum, delivered an illustrated lecture on "The Seminole Indians." In it he presented an account of an expedition made by him into the depths of the Florida everglades. This trip was attended with much hardship and some real danger. His story of the manners and customs of these swamp dwellers was very interesting. It was greatly enjoyed by the large audience. Messrs. Charles C. Schoewe and R. Boettger exhibited stone implements obtained in the Muskego Lake region in Waukesha County.

Vice-president Dr. Samuel A. Barrett presided at the May 16 meeting of the Society. Thirty-six members and some visitors were present.

Secretary Brown announced the death at St. Louis, on April 29, of David Ives Bushnell, a prominent supporter of the Missouri Historical society and since 1905 an active member of the Wisconsin Archeological society. Mr. E. J. Gerrits, Waupun, and H. R. Holand, Ephraim

had been elected to membership. He presented a full report of the dedication on April 24, in Menominee park, Oshkosh, by the Winnebago County society, of a monument to Father Claude Jean Allouez. Mr. Charles G. Schoewe presented a resolution, which was adopted congratulating that society on the success of this undertaking.

Dr. Barrett presented a resolution directed to the Jefferson County Board, stating that if the site of Aztalan were purchased and not turned over to the state the Wisconsin Archeological Society would accept the gift of the tract and assume the responsibility of its supervision as a permanent public archeological park. This was unanimously adopted.

Miss Louise P. Kellogg, historian, of Madison, delivered a very interesting lecture on "The Progressive Discovery of the Upper Great Lakes." She traced the accomplishments of all of the early explorers. All had the idea of finding a new route to the Orient. She told of the rich collection of maps of these explorations owned by the State Historical society and by other libraries and societies in the country. All of these she had had the opportunity to personally examine. At the conclusion of her scholarly address the thanks of the society were extended to her by the Chair.

Mr. Brown announced plans for summer meetings of the society to be held at Devils Lake, Silver Lake and elsewhere.

A fine exhibit of flint implements mounted in Ricker mounts were shown by the Messrs. Rudolph and Carl Boettger.

Other Notes

The annual meeting of the Wisconsin Chapter of the Friends of Our Native Landscape was held jointly with the Illinois Chapter in the proposed state park in the canyons of the Apple River, near Warren, Illinois, on Saturday, June 11, 1921. On Sunday a varied program of hiking and climbing in these beautiful canyons was carried out. The Wisconsin Archeological society was represented on the Saturday program by two speakers, Mr. Stanley E. Lathrop and Mr. Albert O. Barton, both of Madison.

The bronze medal ordered by the Wisconsin Academy of Sciences, Arts and Letters to be struck in commemoration of the Fiftieth Anniversary of its founding is now ready for distribution. It is the work of the artist, Mr. Leonard Crunelle, of Chicago, and preserves a permanent record of the completion of fifty years of science in the state, by means of the portraits which it bears of Lapham, Chamberlin, Irving, Allen, Hoy and Peckham. To Lapham and Hoy the progress of archeological science in Wisconsin owes much.

B. A. Cottlow, M. A., a member, informs the society that he has in his collection one of the small triangular flint arrowpoints with truncated barbs described in an article in a recent issue of The Wisconsin Archeologist. This was found near his home at Oregon, Illinois.

From Mr. J. E. Spangberg, of Siren, Wisconsin, a member, there has been received a photograph of a large conical mound located on the west side of Little Clam Lake, in Polk County, and which has been preserved in a public park.

The archeological and other collections of Mrs. E. C. Wiswall have passed into the keeping of the Madison Y. M. C. A. and have been installed in the boy's club room.

Mr. A. R. Hoard has very kindly agreed to place a tablet marker on the large turtle effigy located on the grounds of his hotel situated on the eastern shore of Lake Koshkonong. This mound is one of a group of thirty-six mounds located here by A. B. Stout and H. L. Skavlem during their archeological survey in 1905-06. Mrs. H. A. Main of Ft. Atkinson is preparing a program for the dedication of the tablet.

This year's spring pilgrimage of the Wisconsin Society of Friends of Our Native Landscape was held on Saturday, May 14. About fifty automobile loads of friends, and members of the state legislature participated. The pilgrimage passed from Madison to Waterloo and then on to Lake Mills. Here dinner was served in the park. Brief halts were afterward made at Azlalan, Jefferson and Fort Atkinson. Members of the Wisconsin Archeological society were among the speakers at the different stops. Secretary Charles E. Brown spoke at Lake Mills on "The Mounds of Rock Lake," Dr. S. A. Barrett was the speaker at Aztalan, and Miss Louise P. Kellogg at Jefferson. Other speakers were Governor John J. Blaine, Judge Charles Rogers and Dr. Joseph Schafer. Mr. John A. Hazelwood was in charge of the pilgrimage, which was very successful. The mounds at Aztalan and the intaglio effigy at Fort Atkinson proved very interesting to the pilgrims.

On the evening of April 25, Secretary Charles E. Brown delivered an illustrated lecture before the St. Andrews Men's Club, an organization whose members include many state officers and members of the faculty of the University of Wisconsin. A large number of lantern slides and numerous specimens of Indian stone and metal implements were shown to a very appreciative audience.

Dr. H. M. Whelpley of St. Louis is the owner of a ceremonial knife about 13½ inches in length and made of "yellow" quartzite. This remarkably large specimen was found near Bellevue, Jackson County, Iowa.

Mr. George R. Fox, director of the E. K. Warren Foundation, at Three Oaks, Michigan, left in June for Yucatan, where he will conduct archeological and other investigations. Enroute he will stop at the City of Mexico to visit the National Museum. He will also visit the pyramids at San Juan Teotihuacan, the excavations at Atzacapulco and take in the Cholula pyramid on his way to Vera Cruz, where he will embark for Campeche and Merida.

The recent gift to the Madison Y. M. C. A. by the Olbrich brothers of a small tract of land at Morris Park, on the north shore of Lake

Mendota, at Madison, preserves an interesting effigy mound of the panther type. Secretary F. O. Leiser, in a letter addressed to Secretary Brown, has promised that it shall be protected in every way. The Y. M. C. A. summer camp is located at Morris Park.

At the request of the Society the officers of the State Historical Society have promised the permanent preservation of a fine wolf or fox effigy situated on the former Burrows property at Baywood, on the east shore of Lake Mendota. This effigy is unique in being the only example of its kind about the Madison lakes.

Mr. John G. Hazelwood of Madison has been appointed by the State Historical Society to succeed the late Mr. Publius V. Lawson as chairman of the Landmarks Committee. The first undertaking of the committee will be the placing of a marker on the site of the Blue Mounds Black Hawk war (1832) fort. Mr. Hazelwood is well known for his active labors in behalf of the preservation of the site of Aztalan. the rural planning work, beautifying the state highways and of other important and valuable work for the public benefit.

Mr. Seneca Lapham, a son of Dr. Increase A. Lapham, died at Oconomowoc, Wisconsin, on April 16. Mr. Lapham was in 1878 the recording secretary of the then active Lapham Archaeological Society, at Milwaukee.

The Winnebago County Archeological and Historical Society has been given charge of the Oshkosh museum now occupying a portion of the upper floor of the public library building in that city. It will endeavor to greatly increase the present collections and to make them more useful to the schools and public.

The proposed Northern Lakes state park consisting of lands located in northwestern Price and eastern Sawyer counties is said to contain several Indian mounds, which, when the acquirement of the park is accomplished, will be permanently preserved to the public. The state legislature has passed bills providing for the acquirement of this park, the Wisconsin River Dells and Rock River park, near Beloit.*

We are informed that Jefferson county has purchased for county park purposes the site of the Indian mounds at Aztalan along the Madison to Milwaukee road.

Messrs. J. P. Schumacher and Alanson Skinner recently made a visit to the village and camp sites and other evidences of Indian occupation described by Mr. Schumacher in his Door county report. Secretary Brown has been assisting Dr. W. C. McLachlan in conducting researches in the Lake Kegonsa region in Dane county.

Publications

The May 1921 issue of the Country Magazine, edited by students of the College of Agriculture of the University of Wisconsin, is an especially well printed and illustrated and interesting periodical. This year's issue contains, among others, short articles by Jens Jensen on

*Since vetoed by Governor Blaine.

"Wisconsin Beautiful," John S. Donald on "Why We Need State Parks," Louise P. Kellogg on "Historic Waterways of Wisconsin" and Charles E. Brown on "Monuments of the Red Man." A descriptive list of the state parks and proposed state parks is given. These include: 1. Interstate Park. 2. Nelson Dewey Park. 3. Perrot Park. 4. Idlewild Refuge. 5. Devils Lake Park. 6. Brule River Park. 7. Pattison Park. 8. Vilas and Oneida County State Land Area. 9. Cushing Memorial Park. 10. Northern Lakes Park. 11. Aztalan. 12. Dells of the Wisconsin. The proposed Rock River park is not included.

Annals of Archaeology and Anthropology, issued by the University Institute of Archaeology, Liverpool, which was discontinued during the War, has resumed publication, Prof. T. E. Peet being the editor. The latest issue to be received contains a report by F. L. Griffiths, M. A. on "Oxford Excavations in Nubia."

Miss Althea R. Sherman of National, Iowa, is the author of a very interesting illustrated pamphlet entitled "Historical Sketch of the Park Region About McGregor, Iowa and Prairie du Chien, Wisconsin. Miss Sherman has been for years a member of the Wisconsin Archeological Society.

The 32d Annual Archaeological Report of Ontario contains papers on "Primitive Beliefs and Superstitions of the Hurons and Algonquins," "Snowshoes," and additional "Ojibwa Myths and Tales" by Col. G. E. Laidlaw. The last pages are devoted to descriptions of new archeological specimens added to the Toronto museum.

Papers of the Peabody Museum of American Archaeology and Ethnology, 1921, are devoted to a report by J. A. Guernsey and A. W. Kidder of an investigation of the very interesting "Basket-maker Caves of Northeastern Arizona." This culture is so named because of the abundance of baskets found in the graves.

The investigators found that the basket-makers antedated the Pueblo-Cliff-dweller people.

"They built no houses of coursed masonry, their corn was of a rather primitive variety, they were apparently ignorant of beans and cotton, they made no pottery worthy of the name. All other characteristic Cliff-dweller specimens are conspicuous by their absence. They are replaced by such characteristic basket-maker products as the square-toed sandal, the twined-woven bag and the atlatl. The heads of the basket-makers were never artificially deformed. Their graves were cists excavated in the hard-pan or the sandy fill of caves. From two to ten or more bodies were placed in each cist. Mortuary offerings were numerous and varied, but the one invariable gift to the dead was coiled basketry."

The June 1921 Museum of Fine Arts Bulletin, Boston, is an illustrated report of the Harvard University-Museum of Fine Arts Egyptian Expedition excavation of royal tombs in Ethiopia, 1917-1919.

A new edition (1921) has appeared of "The Indians of Manhattan Island and Vicinity" by Alanson Skinner, Guide Leaflet Series No. 41, American Museum of Natural History. It is well illustrated and should be particularly useful and interesting to archeological students.

A description of "The Owl Sacred Pack of the Fox Indians "is given by Truman Michelson, in Bulletin 72 of the Bureau of American Ethnology. The pack was purchased in 1914 for Dr. Boaz, and is now in the Berlin Museum für Volkerkunde.

Bulletins 69 and 71 are devoted to monographs by David I. Bushnell, Jr., on "Native Villages and Village Sites East of the Mississippi" and "Native Cemeteries and Forms of Burial East of the Mississippi."

THE OUTLET, FOX LAKE
Franks Point in the Distance

THE WISCONSIN ARCHEOLOGIST

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FOX LAKE

CHARLES E. BROWN AND LEOPOLD E. DREXEL

General Description

Fox Lake is located in the northwestern corner of Dodge County, Wisconsin, in a township of the same name. It is the largest natural body of water in the county, being, according to the most recent map of the region, three miles long (east and west) and two miles wide (north and south).

The State Land Office map of Fox Lake, based on surveys made in 1833 and 1834, shows the length of the lake (northeast and southwest) to be three miles and its width (north and south) one and seven-eighths miles. Two large islands stretching about three-fourths of the distance across it in a northeast and southwest direction divided the lake into two nearly equal areas. The part of the lake west of these islands was at that time open water, that lying east of them is labelled as "impassible marsh." This was the so-called "Government marsh." The area of the southern island is given as 99.24 acres and the northern as 131.98 acres. A single small, round island is shown in the lake a short distance north of the latter.

The History of Dodge County (1880) describes the lake as 3½ miles long and 2½ miles wide, and "divided centrally by two wooded islands, Pullings and Browers, one mile long and one-half mile wide, and Sawyers, about one-half mile long. It states that the depth of the water south of the islands does not exceed five feet. "The north shore of Browers island has grassy, wooded banks, the southern and eastern shores boggy."*

Entering the lake are three streams, the most important being the Inlet at its northwest corner, Winnebago creek, which

*P. 475.

flows into it on its north shore, in Section 14, and Spring creek, which enters through Section 24, on its east shore.

The outlet of the lake is the Beaver Dam river, which flows through Fox Lake village, on its south shore, and pursues a southerly and southwesterly course to the head of Beaver Dam lake, as it runs, a distance of nearly three miles. On the north shore of the lake are several fine springs.

The islands in the lake at present are Devils island, a small round island at the mouth of the Inlet, and Island Resort, a long narrow island which extends into the lake from near its south shore, its general direction being northeast and southwest. Its area is 104.58 acres. Beyond this island, near the center of the lake are a group of five islands, the two largest being Elmwood and Brushwood, the first 10 and the second 15 acres in extent. Near these are three smaller islands, Dead and Lone islands north of them, and McFetridge island east of the southern end of Elmwood. The larger islands have had their names changed several times. The Atlas of Dodge County (1873) shows J. L. Brower & Co. as the owners of the present Island Resort, then known as Browers island. The Plat Book of Dodge County (1891) shows A. M. Morrison as the owner of Browers island, and Robbins island as two separate islands, C. N. Ashley being the owner. A single small island is shown north of these.

Fox Lake, one of the beautiful lakes of southern Wisconsin, has been for years a favorite summer resort lake, and rendezvous for fishermen and hunters. At present its once wooded shores are largely under cultivation. There are some small tracts of woodland on its south shore, on the north side of the outlet and on the north and northeast shores of the lake. Of the once "impassible marsh" there remains a small area at the southern end of Island Resort, where the Beaver Dam river leaves the lake and the still extensive so-called "Government" marsh along its east and northeast shores. The Inlet, at the northwest shore of the lake, flows through an extensive marshy area in approaching the lake.

Indian History

Fox lake is included in the large tract of land in central southern Wisconsin ceded by the Winnebago tribe to the United States at the treaty held at Fort Armstrong, at Rock Island,

Illinois, September 15, 1832. The eastern boundary of this ceded land extended from Big Lake Butte de Morts and Lake Winnebago (at Oshkosh) southward along the west shore of Lake Winnebago and bank of the Rock river to the Wisconsin-Illinois boundary. Its western boundary was a line connecting the east bank of the Fox river between Lakes Winneconne and Butte des Morts, Lake Puckaway, Portage, Madison and the Sugar river. From Portage to Madison and Blue Mound it followed the course of the U. S. Military road. Included within this region were important Winnebago villages at Rush lake, Fond du Lac, Green lake, Madison, Indian Ford and Lake Koshkonong.*

U. S. Indian Agent John H Kinzie in his census of Winnebago villages and chiefs in Wisconsin, 1829-32, gives the number of these Indians residing at Fox lake as 86 persons, 4 lodges, with Mautsh-koo-ah-shay-kaw (translated as He who seized a bow) as their head chief. The distance of this village from Fort Winnebago (at Portage) is given as twenty miles.

The State Land Office map (1833-34) shows the location of an "old Indian village", his village, on the north shore of Fox lake, in the NW¼ of Section 14. John T. De La Ronde, the Portage fur-trader, speaks in his narrative* of a Winnebago chief, Big Fox, whose village was at Fox lake and after whom he says that the lake was named. He saved the life of Abraham Godin, one of De La Ronde's men, who in 1833 got lost in the forest and nearly died of starvation.

Snyder & Van Vechten also assert that the name of the lake is derived "from Big Fox, a Winnebago chief who lived on its shores when the region first became known to white men." Big Fox's Indian name would be either Wau-sha-da-ra- or Shag-ra-da-kay-ra. Spoon Decorah, the Winnebago chief, mentions Grizzly Bear (Mau-tsho-kaw) as having a village at Fox Lake.*

"When Jacob P Brower settled at Fox Lake, in March, 1838, he found a band of Winnebago Indians, headed by a chief named Mach-koo-kah and a subordinate afterward known to the settlers as "Dandy", because of the magnificence of his paint and feathers

*Indian Land Cessions in the U. S. Wash. 1899.
*7 W. H. C., pp. 352-53.
*Ill. Atlas of Wis., p. 205.
*13 W. H. C., p. 49.

and the number of squaws who claimed him as their liege lord." Their village was on the north shore of the lake and their number varied at different times from 100 to 500.*

"This locality (Fox lake) was a favorite fishing and hunting resort for the Indians, who sold their products to the settlers. During the summer the east banks of the creek, (Beaver Dam river) between the mill and bridge was lined with Indian lodges; in the winter they built wigwams on and lived on the islands of the lake, Browers island being a favorite rendezvous. "And upon the grassy knolls there . . . . the dusky matrons cultivated limited quantities of Indian corn. Indian remains, partial skeletons, pipes, arrowheads, etc., have frequently been unearthed on the north shore of the lake and also upon the hill just west of the village. In winter the Indians deposited their dead in tree-tops and in crotches in high ground; in the spring they were taken down and buried apparently without much regard to locality or uniformity.

"The Indian name of the lake, Hosh-a-rac-ah-tah, which was soon "corrupted" into the more euphonious word Waushara (which really means fish-spear); and by the latter name the postoffice of Fox lake was known until 1850.*

In his Winnebago vocabulary, in the possession of the Wisconsin Historical society, Major Thomas J. George, a former Wisconsin fur-trader says: "Ti-wau-sha-ra—"Wau-sha-ra" is Fox—eventually the initiatory "ti" was dropped, making Waushara. Wah-shar-a-ker-ah means Fox."

Dr. N. W. Jipson of Chicago, to whom the matter of the significance of the word Waushara was referred, says that it unquestionably means Fox.*

The Winnebago chief Mautsh-koo-ah-shay-kaw or Mach-koo-kah does not appear as a signer of the important treaty made at Fort Armstrong at Rock Island, September 15, 1832, with the Winnebago, and in which the chiefs of the Prairie du Chein, Fort Winnebago and Rock River bands participated.

Neither does he appear as a signer of the previous treaties made with the Winnebago and other tribes in 1816, 1822, 1828,

*Hist. Dodge Co. (1880), pp. 465, 470-71.
*Letter, Oct. 27, 1921.

and 1829. His name appears in Indian Agent John H Kinzie's annuity roll of 1829, but not in that of 1832.

Dr. Jipson finds that neither Big Fox or Grizzly Bear were registered from Fox lake in 1832.

In 1829 Kinzie gave the Winnebago population of Fox lake as 86, while in 1832 it was only 41. This decrease is probably due to the fact that during the Black Hawk war there was a great shifting of the population of the various Indian villages.

The Winnebago who registered from Fox lake at the annuity payment of November 8, 1832, were:

	Men	Women	Children	Total
Woank-pau-kaw, Man's Head	1	3	0	4
Shoank-tshunk-kaw, Wolf	1	3	3	7
Hoonk-kaw, Leader	4	2	5	11
Tshay-toak-kaw, Big Leading Buffalo	1	1	3	5
Wau-kaun-tsho-ween-kaw, Green Snake Woman	0	1	5	6
Wau-nig-ee-nik-kaw, Little Bird	2	2	4	8
				41

Satterlee Clark says of the Dodge County Winnebago Indians: "Hunting, fishing and trading were their chief pursuits. The women devoted themselves during the spring and summer months to raising corn, and in the winter to dressing deer hides and making moccasins. During warm weather their lodges were covered with white cedar bark. Comfortable berths of poles and grass mats were within. The winter wigwams were covered with heavy grass mats. An embankment of snow or earth was thrown up on the outside.

"Their dead placed in old canoes covered with bark and sealed with tamarack gum were placed on a rude platform constructed of poles and brush and six or seven feet above the ground."*

Trails

From the shores of Fox lake Indian trails lead westward to Fort Winnebago at Portage, northward to Green lake and northeast to Waupun. The locations of these the early U. S. surveyors indicated on their maps.

One trail entered the Fox lake region at the east line of Section

*Hist. Dodge Co., pp. 477-78.

25 and pursued a curving westerly course through Sections 25 and 26 (through the present village of Fox Lake). Near the center of Section 27 it turned north to the shore of the lake, which it encountered at a point opposite the southern extremity of Island Resort. Here it united with a trail coming from the southwest and which passed through the NW¼ of Section 33, SE¼ of Section 28, and NW¼ of Section 27. The united trails crossed a small marshy area to the foot of the island, and then passed across it to near its northern extremity.

A trail from the southeast passed across the NE¼ of Section 25 and across the SE¼ and SW¼ Section 24 to Tarrant island on the east shore of Fox lake.

From the west shore of the lake a trail lead in a southwesterly direction through Section 21 and across the NW¼ of Section 28.

On the north shore of the lake five trails, coming from different directions centered at the Winnebago village in the NW¼ of Fractional Section 14. Two of these, from the west, a quarter of a mile apart, passed through the north half of Sections 16 and 15. One or both of these lead to the Portage of the Fox-Wisconsin rivers.

A trail from the north crossed in a southeasterly direction through Section 10, and entered Section 14 at its northwest corner.

Another, from the northeast, crossed the west line of Section 12, just north of its southwest corner, the SE¼ of Section 11 near its southeast corner and then crossed Winnebago creek near the north line of Fractional Section 14 and ran southeasterly to the village before mentioned. A fifth trail, from the east crossed the west line of Section 13 in its NW¼ and Section 14 to the village.*

A trail also lead southward from the site of present Fox lake village; some of these trails were worn from 4 to 6 inches deep.*

Archeological Researches

Researches in the archeological history of Fox lake began at an early date. In his archeological memoranda Dr. Increase A. Lapham says:

"May 26th, 1852—Left Milwaukee this morning with John

*State Land Office Map.
*Hist. Dodge Co., p. 499.

Hubbard for an assistant, on a tour of observation and exploration among the ancient works or mounds of Wisconsin. Rode by way of the Lisbon and Watertown plank roads 45 miles to Watertown.

May 27th—Went by way of Oak Grove and Beaver Dam to Waushara (Fox Lake)."

Here he took measurements of some and made notes of the character of other mounds on the east and west sides of the Beaver Dam river. Dr. Dexter of Fox Lake promised him to make a survey of the group on the west side. We are unable to learn whether this was ever done. He also visited a group of mounds located on the north side of the lake.

Mr. Charles E Brown's first visit to Fox Lake was made with Mr. W. E. Snyder of Beaver Dam, on July 22, 1905. At that time they visited the sites at Maple Point, on Island Resort, and on several of the other islands.

In 1915 the making of an archeological survey of the lands about the lake was undertaken by the writers and has been continued as time and opportunity permitted during the years 1919 to 1921. It was their intention to excavate several of the mounds but this was prevented by a lack of the necessary funds and will be undertaken later.

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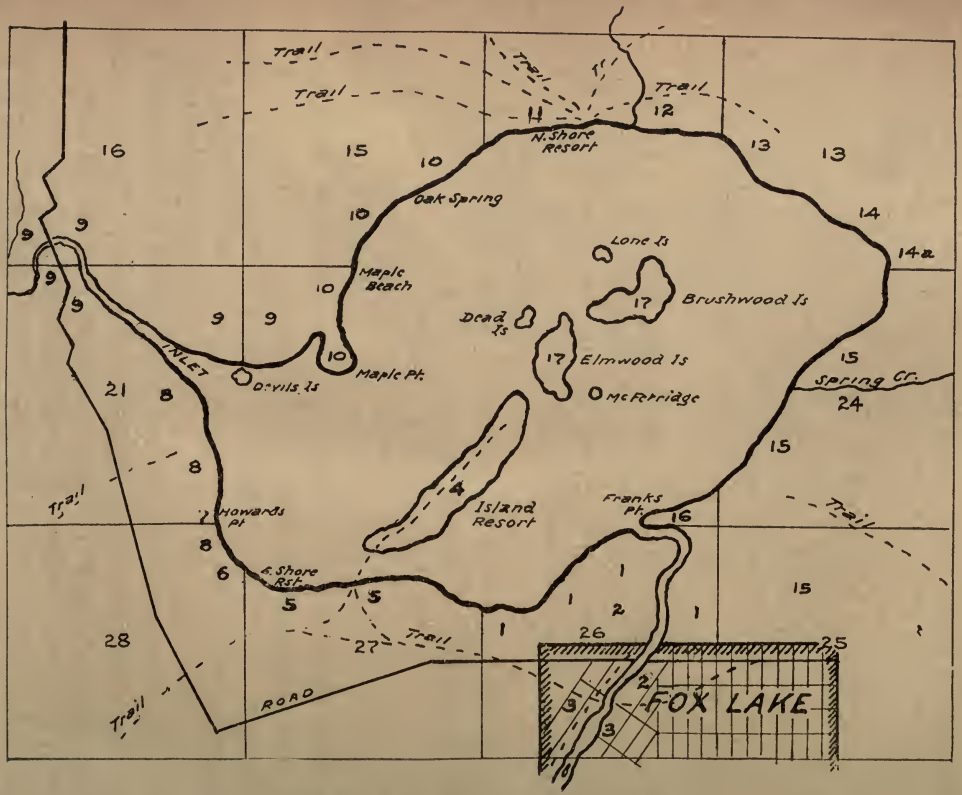
17. Island Camp Sites



ARCHEOLOGIC MAP OF FOX LAKE
The numbers correspond with the text numbers.

INDIAN MOUNDS AND SITES

1. *Waushara Village.*

The south shore of Fox lake, on both sides of the Beaver Dam river, its outlet, and extending westward along the lake shore for three-fourths of a mile or beyond, was in early days of Wisconsin history the site of a Winnebago village. It occupied particularly the present James Burns farm and the adjacent parts of Fox Lake village on the opposite side of the river. On this village site were located the mound groups described in the succeeding chapter.

The Burns farm, especially, has been for many years a fruitful field for collectors of Indian implements. It was in early days covered with a forest but has been long under cultivation with the exception of an area of woodland extending along the lake shore west of the outlet. From the western bank of the stream, which is here bordered by a narrow marshy area, the fertile fields rise, sloping gradually to a level area on top.

Portions of these fields have been frequently examined by the writers since 1915, at times when the crops were harvested or the land in preparation for them.

On their surface in many places numerous flint chips, flakes and fragments, occasional flint blanks and broken or unfinished implements, great numbers of fireplace stones, and occasional potsherds and pebble hand-hammers were found during these visits.

Other specimens recovered here by collectors include a large number of flint arrow and spear-points, knives and some scrapers and perforators, stone celts, grooved axes and hammers, stone balls, notched sinkers, hammer stones, a discoidal, cone, several slate gorgets, bone awls, and a small number of copper arrow and spearpoints, perforators and knives. Valves of clam shells, some thick valves, perforated, probably for use as hoes, have been reported as found here. Some bone awls and scrapers have also been recovered as have many pieces of pottery vessels. The presence here and there in the fields of small bits of clam shell and of bone indicates the presence of refuse and ash pits which future investigation may locate.

The flint in use in implement manufacture on the Waushara site was largely of white and whitish colors. Some white-and-

salmon colored and bluish-gray flint, white quartz and brownish quartzite was also worked here.

2. *Waushara Group.* (N½ Sec. 26)

This interesting mound group is briefly described by Dr. Increase A. Lapham in "The Antiquities of Wisconsin", published by the Smithsonian Institution, in 1855.

"The works at Waushara, near the outlet of Fox lake, were on both sides of the river; but those on the east side were destroyed by the growth of the village. One circular tumulus was beautifully decorated with flowers and will be preserved as an ornament in the flower garden of one of the citizens; a commendable instance of good taste.

"On the west side of the stream is an extensive group containing a cross (a bird effigy with straight-outstretched wings),

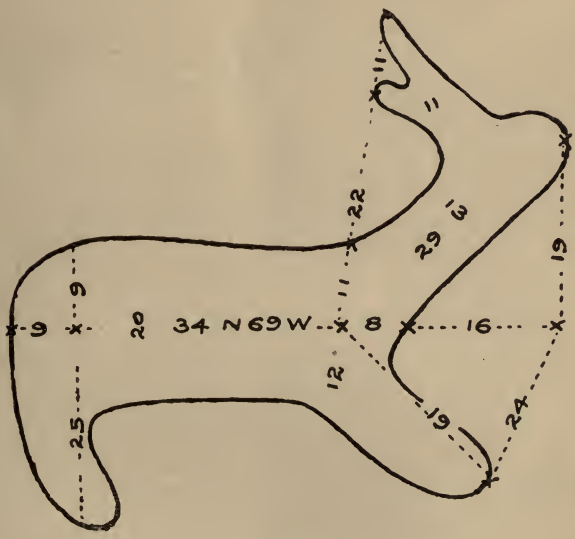


Figure 1.

oblongs (short linear or embankment shaped mounds), circular mounds, one of the bird form, and two that were perhaps intended to represent the elk (See Fig. 22). These are on the ridge, and along the slopes of the ridge, running parallel with the river, and but a short distance from it. Among the figures

was a cross (a bird effigy), the arms of which were oblique (Fig. 23), and one with the tail forming a tangent to the mound (Fig. 24), its outline resembling some forms of the war-club or the modern tobacco-pipe." (p. 54). The total number of earthworks is reported to have been about twenty.

Rev. S. D. Peet also mentions this group of mounds in "Prehistoric America", V. II.* He merely quotes from Lapham's description.

Every trace of these mounds has now disappeared. There were two distinct groups. Those on the west side of the Beaver Dam river were situated on what is now the James Burns' farm lying between the Fox Lake to Markesan road and the shore of Fox lake, in the NE¼ of Section 26.

Several of the round mounds were excavated and masses of human bones and traces of fire (charcoal and ashes) found at their bases. One of these was excavated by George Morrison of Fox Lake.

The mounds on the east side of the river were located in the vicinity of present Mill street. They were few in number and largely conical or round mounds. They were destroyed in the growth of Fox Lake village.

The accompanying figure (Fig. 1) of one of the "elk" mounds is reproduced from a sketch in Lapham's field notes. The length of its body was 43 feet and its width 20 feet. The length of its neck was 29 feet and its width 13 feet.

3. *Beaver Dam River Camp Sites*

From the bridge on the Fox Lake road (State street) in Fox Lake village southward along both banks of the Beaver Dam river wigwam and flint workshop sites were located in nearly every field on the west side of the stream and in some village gardens along Mill street on its east side. In the village limits these traces of aboriginal occupation are found near the top of the high river bank. Below the mill dam and beyond the Beaver Dam to Randolph road bridge the land on either side of the river is low and more or less level to the head of Beaver Dam lake several miles away. These lands are under cultivation and there are no woodlands or hills to intercept the view to the lake. Camp sites also occur in these fields.

*Pp. 208, 308, Fig. 202.

Jacob P. Brower states that in 1838 the east bank of the river between the mill and the bridge was lined with Indian lodges.

At a point about two blocks south of State street, on the west side of the river (Weed street), the bones of a child were exposed several years ago in the course of road construction work.

In a large stone and gravel pit on Weed street some flint nodules are found among the limestone rocks. These gravel deposits may have been the source of some of the flint in use by local Indian implement makers.

4. *Island Resort Site*

This long, narrow island was formerly known as Brower's island. It is separated from the south shore of the lake by a broad area of marsh and open water. A road constructed across the marsh at the island's southern extremity connects it with the mainland, the approach to it being over fields from the Fox Lake road. The island is widest near its middle narrowing toward either extremity. Its width at different places is from 200 to 700 or 800 feet. The distance across the marsh at its southern end is estimated at about 1000 feet.

The eastern shore of the island is occupied from end to end by fields under cultivation. Over these low-lying fields are scattered the burned, angular stones of former wigwam fireplaces. Groups of these hearthstones from fist to larger sizes are often surrounded by small areas of flint chips and flakes, occasional nodules of the same material, pieces of bleached animal bone and small pottery fragments. Intervals of from 30 to 100 or more feet separate some of these wigwam sites. At the southern end of the island fireplace stones are the most numerous and indicate the former location of six or more habitations. A small refuse pit about 2½ feet in depth located here contained a quantity of ashes and charcoal, pieces of turtle shell, a few partly decomposed clam shell valves, fragments of animal and fish bones, pieces of pottery, flint chips and a broken hammer stone.

At the northern end of the island, at a distance of about 500 feet in the rear of the Island Resort summer hotel, is an oval mound. It is in a small cultivated field and has been plowed over for years. Its present diameters are 27 and 36 feet and its height 3 feet. It lay at the time of our last visit near the center of a field of corn, by which it was almost hidden from view, its

distance from the eastern shore of the island being about 300 and from its north shore 150 feet. The Resort road passes within 100 feet of this mound.

The scattered stones of a number of wigwam hearth sites lie in the field about the mound. Here flint blanks and a quite large number of stemmed and notched arrow and spear points, some of them of a fine quality of workmanship, and several knives and stemmed scrapers have been collected. The Island Resort has yielded in the past a large number of flint blanks, arrow and spearpoints of triangular, stemmed, notched and a few barbed forms, knives, perforators of both the plain and expanded base forms, stemmed and unstemmed scrapers. Pebble hand hammers, a few of them with finger-holds, notched stone sinkers and a number of stone celts and grooved axes, a grooved hammer, a rough stone adze, stone balls, a circular perforated stone pendant, a broken rectangular catlinite pipe, a perforated clam shell valve (probably a hoe) and a few perforated disk shell beads have also been found. Potsherds, once of fairly common occurrence, are now rather scarce and of small size. Some of these shows traces of a trailed or impressed ornamentation and of cord marks applied with a wound paddle.

The nature of the soil, a dark marsh earth, and its cultivation would tend to the rapid decomposition of both pottery and of bone and wooden implements. Trade implements found here include a brass ring, pieces of sheet copper and brass, an iron trade axe, several gun flints, brass gun trimmings, and a few glass and porcelain beads.

An examination of the flint rejectage of this site shows that the three most numerous varieties in use were a white flint, occasionally with grey veins or blotches; the white and salmon colored (so-called Madison) flint, and a grey flint with flesh-colored tints. Broken and discarded blanks of these were found. They were brought to this site from quarry sites located elsewhere. A rhyolite blank and chips of the same material, white quartz chips and light brown quartzite chips and a small triangular quartzite arrowpoint were also found.

The northern shore of the island is the highest and is occupied at the present time by a narrow strip of woodland in which are a line of summer resort cottages. The Hillside House, a summer resort hotel, is located at about the middle of the island.

On the lake shore, opposite Island Resort and near the road leading to it, a small gravel pit has been opened on the bank of the marsh. On this small point or projection of the lake shore numerous stones from wigwam fireplaces are scattered about. On the edge of the pit there was exposed a portion of one of these fireplaces, which had been cut into, ashes and charcoal being mixed with burned stones and sand in the shallow cavity. The land on the Dingel farm in the rear of the pit was under cultivation and no careful examination of this was possible. Flint chips and arrow points are found here.

5. *South Shore Camp Site*

A short distance beyond the Dingel wigwam sites, on the lake shore, are a small number of summer resort cottages known as the South Shore Resort. A narrow strip of marshy land separates some of these from the higher land in their rear. In the rear of the cottages, at the western end of the line, is a small gravel pit in the operation of which two Indian burials were disturbed. The bones were struck by a scraper and reduced to fragments. No implements were found with these interments.

On the William Fischer farm, in the rear of the pit mentioned, is a larger gravel pit. On the cultivated lands about this pit evidences of a former Indian camp site are found. Hearth stones and flint chips and fragments are scattered over the soil. Here a large rhyolite blank, a pitted hammer stone and fragments of a cord-marked earthenware vessel were found. The rhyolite blank was made of a material identical with or similar to that occurring at the Utley quarry in Green Lake county, north of Fox lake.

The hammer stone is oval in outline and roughly square in section. Its length is 4⅛ inches and its width at the middle 2⅜ inches. Pecked into each of its four sides near the middle are depressions (finger-holds) for grasping it firmly when in use. Both extremities of this implement show the result of its use as a hand hammer. This hammer stone is made of a hard, fine-grained rock.

A spall of flesh-colored flint, 2¼ inches long, roughly serrated along one edge, was probably in use as a saw. Near it a rude stemless flint scraper was found. The flint rejectage of this site is largely of white or whitish colors, and of only a fair quality.

Winnebago wigwams were also located here at different times during the early days of white settlement.

6. *West Shore Group No. 1.* (NE¼ Sec. 28)

On the Alex McCarthy farm, a short distance northwest of the South Shore site, is located the interesting group of mounds illustrated in Plate 1. The mounds in this group are nine in number and are quite closely grouped on land elevated thirty or more feet above the lake. The several mounds nearest the lake are 35, 140 and 200 feet from the water's edge.

In the group are four conical or round mounds having diameters of 18½, 21, 21 and 45 feet, the largest being 5 feet high at its middle and the others from 1 to 1½ feet high.

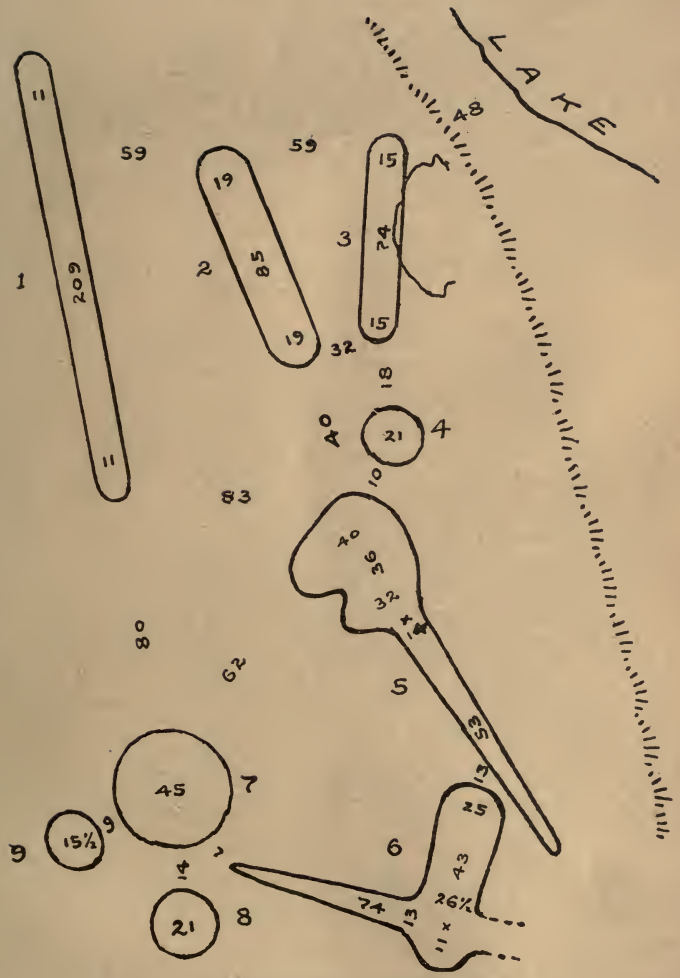
The three parallel-sided linear mounds have the following dimensions:

No. 1 Length 209 feet, width 11 feet, height 1 foot.
No. 2 Length 85 feet, width 19 feet, height 2 feet.
No. 3 Length 74 feet, width 15 feet, height 2 feet.

A bird mound has a body 54 feet long and a wing 74 feet long, the other being destroyed by cultivation. Its width below the arms is 29½ feet. This mound is 2½ feet high at its head. The panther type mound adjoining it is 131½ feet long and 40 feet wide at its front leg. This mound is 4 feet high at its head. Scattered young oak and other trees grow among the mounds. The largest conical mound has been excavated and is reported to have contained scattered human bones and pieces of charcoal.

A small gravel pit has cut into the edge of the smallest linear mound also disclosing, according to report, a few human bones and evidences of fire.

A short distance in the rear (west) of these mounds is a large gravel pit. On August 4, 1912, four skeletons, one being that of a child, were disinterred in removing gravel from this pit. These were buried (at least one of them in a flexed position) at a depth of 3½ feet below the surface of the ground. Accompanying one of these burials were the remains of a necklace or collar of disk-shaped shell beads. There were between 1000 and 1500 beads. Numerous flint arrow and spearpoints have been collected from the cultivated fields on the McCarthy farm.



WEST SHORE GROUP NO. 1
Plate 1.

7. West Shore Group No. 2 (SE¼ Fract. Sec. 21)

A cultivated field separates this interesting group (Plate 2) of Indian earthworks from the foregoing group. It is located on Howard's hill, on the H. M. Howard farm, and overlooks a line of summer resort cottages (West Shore cottages) on the shore, at its eastern base. This mound group was first visited by ourselves on November 12, 1915. The day was cold and the wind so strong that the making of a careful plat of it was not possible. On a second visit to the group, made on September 25, 1919, detailed measurements of its principal mounds were taken. The group consists of six conical mounds, two oval mounds, two linear mounds, three bird effigies and four panther type mounds, a total of seventeen. The dimensions of some of these mounds are:

No. 1 Conical, diameter 40 feet, height 4 feet
No. 9 Conical, diameter 33 feet, height 4½ feet
No. 10 Conical, diameter 30 feet, height 5 feet
No. 11 Conical, diameter 36 feet, height 5 feet
No. 14 Oval, 40x18 feet, height 2 feet
No. 4 Linear, 30x16 feet, height 2½ feet
No. 13 Linear, 78x16 feet, height 2 feet
No. 2 Panther, length 141 feet, height at head 3 feet
No. 3 Panther, length 146 feet, height at head 3 feet
No. 7 Panther, length 110 feet, height at head 2½ feet
No. 8 Panther, length 129 feet, height at head 2½ feet
No. 5 Bird, length of body 71 feet, one wing 30 feet, height at head 2½ feet
No. 6 Bird, length of body 51 feet, wingspread 100 feet, height at head 2½ feet

Of two conical mounds only a faint trace remains, and one wing of the bird effigy (No. 15) has been destroyed by cultivation.

The lake shore slope of the high hill upon which the mounds are located is quite steep. On the slope and crest are young oak and other trees.

Between the lake shore and mounds No. 4 and 5 is a large kettle hole. On the western side of the hill are fields under cultivation these fields encroaching on some of the mounds. It is likely that some other mounds have been here destroyed.

WEST SHORE GROUP NO. 2
Plate 2.

This mound group is a straggling one, covering a considerable area of ground, and there appears to be no particular system in its construction. The effigy mounds have their heads in various directions some of them pointed toward and some away from the lake. All of the conical and oval and some of the effigy mounds have been dug into. According to reports obtainable several of these contained bone burials and others no traces of burials. Only one mound, oval No. 12, has been completely explored. This is, we believe, the mound excavated* in about the year 1908 by Mr. W. B. Robertson, then principal of the Fox Lake school. At the base of the mound he found a skeleton and with it a broken earthenware vessel. The fragments of this vessel have been preserved. An examination of these show them to be parts of a pot having a globular form and a narrow neck about 8 or 9 inches high and 5 inches in diameter at its top. The rim was ornamented with short diagonal cord impressions below which are several rows of cord impressions which encircled the pot. The interior of the vessel had a black incrustation, the remains of some food placed in it when it was interred with the dead.

8. *West Shore Camp Sites*

Between the two West Shore mound groups the hearth stones of several wigwams and a few flint chips were found in a level field, near the lake shore. The land of the Howard farm in the rear of the West Bay cottages (those on the flat north of the mounds) is quite level. In the rear of this dozen or more summer resort cottages the usual evidences of a former camp site were found. Traces of flint working were most numerous in a small garden adjoining the most northern of these cottages, apparently the site of a single wigwam. Potsherds, small fragments of animal bones, flint chips and hearthstones were also found in the lake bank in a small washout a few feet north of this place. Chips, flakes and fragments and broken blanks of the white, and of the white-and-salmon colored flint predominate among the flint rejectage found here. A few flakes of the grey flint with flesh-colored tints, of rhyolite and of light brown quartzite were also found. All of these materials of the arrow-maker have been previously reported from the Island Resort site.

*Information furnished by Miss Alice Lindsay.

A fringe of trees extends along the lake bank (from 5 to 10 feet high) in front of the West Bay cottages. Beyond the cottages the cultivated fields of the Howard farm extend northward to where the Inlet flows into the lake and along its south bank to where it is crossed by the Fox Lake to Markesan road. Hearthstones scattered by the plow and the rejectage of the arrowmaker are also found in these fields, generally at short distances from the water's edge. A series of provision caches were formerly in evidence here.

9. *Inlet Camp Sites*

Where the Fox Lake to Markesan road crosses the Inlet former Indian camp sites are indicated in the cultivated fields.

On the south side of the stream two small farms are crossed by the highway. On the one nearest the bridge (O. R. Schremke), on a narrow triangular piece of land lying between the road and the extensive river marsh, remains of flint-working are particularly numerous. Although of small extent we gathered from this slightly elevated land in a short time a quite large quantity of flint chips and several blanks and broken arrowpoints. The owner of the land had himself collected numerous flint points, several stone celts and grooved axes, gun parts and one or two native copper implements.

The marshy area through which the Inlet flows is wide and still contains some wild rice, the remnant of a once large field of this much appreciated native food plant.

On the north bank of the Inlet and west of the road cultivated fields rise gradually above the marsh. Here, at a distance of from 25 to 75 feet from the marsh edge, the hearthstones of at least a dozen former wigwams and scattered flint rejectage are found. There once was a group of rice threshing pits here. A row of large willow trees extends along the west side of the road on the eastern margin of this part of the site. The camp site itself extends on to the more elevated and gravelly land of the Williams farm on the opposite (east) side of the road. Here some fireplace and rude hammer stones were found to have been gathered with other stones and placed beneath a wire fence which separates the cultivated fields from a small narrow pasture on the bank of the Inlet marsh.

The flint in use in implement manufacture on the Inlet camp

sites is the same as that which was in use on the Island Resort and West Shore sites, the white flint rejectage being, however, by far the most abundant. Some chips and spalls of white and of dark brown quartzite were also found.

10. *Maple Point and Other Camp Sites*

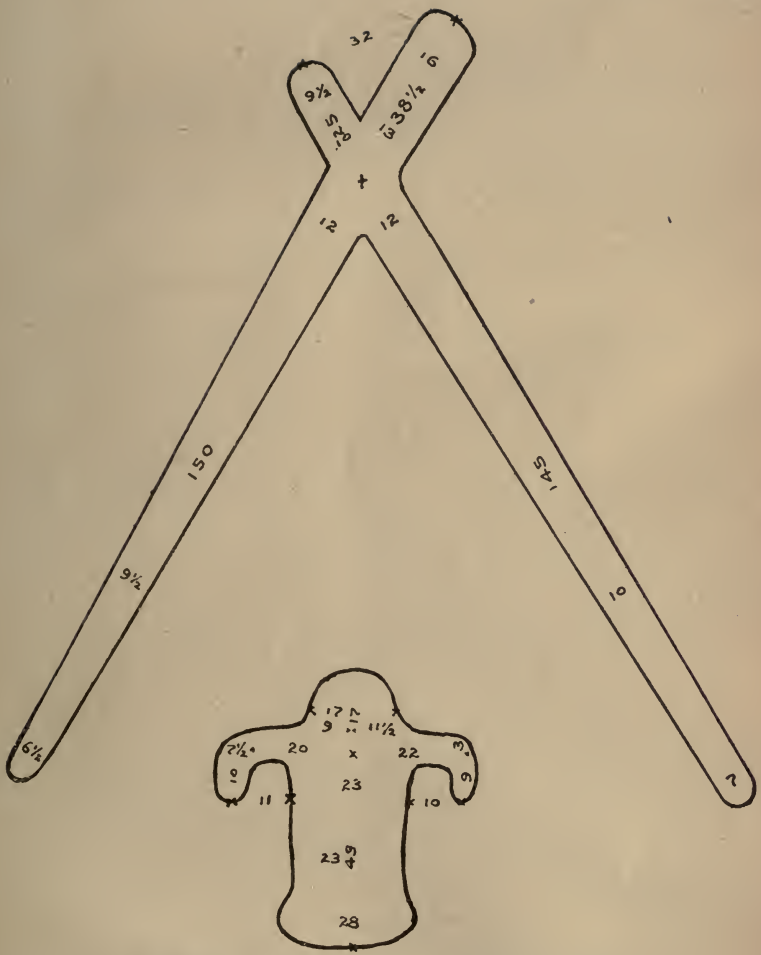
This attractive rounded point on the northwest shore of Fox lake is said to obtain its name from the number of maple trees which have been planted upon it. It was first visited by Mr. Brown and Mr. W. E. Snyder of Beaver Dam in a search for Indian evidences, on July 22, 1905. At that time scattered along the edge of the slightly elevated point numerous chips and fragments of flint and quartzite and occasional potsherds and hearthstones were found protruding from or lying at the base of the low lake bank. From beneath the roots of some large basswood and other trees they dug pieces of bone, charcoal, fragments of clam shells, broken and discarded flint points and quantities of chips and flakes. A piece of antler tine and several flint points were found among the gravel and sand in the water. The conclusion was then reached that these remains were a portion of a kitchen midden or refuse dump located here and a part of which had been undermined and carried away by the action of the water.

Maple Point was a favorite collecting ground of Mr. Snyder's, who had found here many flint and other stone implements and some interesting ornamented potsherds. The remainder of the point was then as now covered with grass which doubtless hides from view other traces of its former Indian occupation.

Among the potsherds in the Snyder collection were both shell and crushed stone tempered pieces. Most appeared to be fragments of small or medium-sized vessels, with short necks. These were ornamented below the rim with horizontal, impressed twisted cord markings; with small, circular indentations; with narrow horizontal or vertical grooves, and with horizontal or vertical incisions, or combinations of some of these ornamental treatments.

On the west side of Maple Point a narrow marshy area extends inland for a short distance. In the level cultivated fields, especially on its western margin several wigwam sites are identified by the presence of hearthstones and flint rejectage.

South and west of these fields, along the lake and river shore,



MOUNDS IN NORTH SHORE RESORT GROUP
Plate 3.

is a considerable area of rather dense woodland composed of mostly young trees and brush. Northeast of Maple Point near Maple Beach and Oak Springs, evidences of Indian camp sites occur in various cultivated fields along the north shore of the lake.

11. *Mach-koo-kah's Village and North Shore Resort Group* (NW¼ Sec. 14)

A plat of these mounds was made on September 26, 1917. They are located in a grassy pasture 200 feet in the rear of and overlooking the North Shore Resort cottages. The group consisted at that time of a line of four round or conical mounds 45, 63 and 40 feet apart. All but the fourth were low, having been under cultivation. They were probably originally 20 feet or less in diameter at their bases. Beyond (west of) these mounds were faint traces of at least three other conical mounds which had been destroyed. The fourth mound in the line of mounds remaining measured 33 feet in diameter and was still 3½ feet high at its highest part. It had been excavated, a deep cavity being in its middle. A few feet north of this mound is a bird effigy with a short rounded head, short wings with down-turned extremities and a short thick body (43 feet) expanded near its tip. (See Plate 3.)

About 40 feet west of the same conical mound was a tongs-shaped earthwork, the largest mound in the group. (Plate 3.)

This mound is best described as resembling two tapering linear earthworks crossed near their northern extremities. The western arm of this mound is 188½ and the eastern 175 feet long. At their northern end the arms are 32 and at their southern end 159 feet apart. This mound has been dug into at the crossing of the arms and also at a point about half way down the length of the western arm. No remains are reported as encountered in this digging. Just beyond this mound, at the base of a small slope, is the dry bed of a small creek leading to the lake.

A few feet south of the second and third of the line of conical mounds is an oval mound, its longest diameter directed northeast and southwest. This mound was originally 33x20 feet in size. It has been excavated and a portion of its southern extremity dug away. It is reported to have contained human bones. Some other mounds appear to have once existed in the cultivated field lying

north of the bird effigy. Human bones and bits of charcoal were found in several of the conical and oval mounds in this group.

The holes dug into the bird and tongs-shaped effigies and the single remaining conical mound should be filled in and these mounds made an attractive feature of this summer resort. The conical mound might well also be restored.

This is the group of mounds referred to by Dr. Increase A. Lapham (1852):

"The next point visited was a high bank at the northeast angle of the lake (sections eleven and fourteen, township thirteen, range thirteen), and near the mouth of a small stream. At this place are several crosses, one structure of the bird form, and numerous ridges [linear mounds], but not arranged with any apparent order or system.

In the same locality are numerous corn-hills and "caches" of the present tribes, who still make their annual visits to the spot. We saw a flattish boulder which had been used as a sort of anvil for pounding or pulverizing corn and perhaps other substances."* This was the site of the village of the Winnebago chief Mautsh-koo-ah-shay-kaw (Mach-koo-kah) in 1829-38. It extended east to beyond the creek (Winnebago creek) between this and the next mound group. Its location is indicated as "Old Indian Village", on the State Land Office map referred to in the introductory chapter of this report. Some iron trade axes, knife blades and a gun barrel were found in the rear of the Resort.

12. North Shore Woods Group (NE. ¼ Sec. 14)

These mounds are in a woodland and an adjoining brush overgrown pasture lot. There are in all fifteen mounds. Eleven of these low, round and oval mounds are in the pasture. Two bird effigies and two oval mounds are in the woods. The group is approached from the North Shore Resort cottages, lying to the west on the lake shore, by crossing a cultivated field and a small creek (Winnebago creek) which flows through a pasture adjoining it. Several of the round mounds have been excavated and human bones, pieces of charcoal and a few stone implements have been found in these.

One of the bird effigies, a curious cross-shaped earthwork, with a round head constricted at the neck, outstretched wings of un-

*The Antiquities of Wisconsin, p. 54.

equal length and a long, narrow, tapering body is shown in Figure 2. Its head is directed to the north. Its total length is 129 feet, its left wing is 70 and its right wing 60 feet in length. Its greatest elevation (at its head) is 1½ feet. An oak tree 1½ feet in diameter stands on its neck. North of it in the pasture are the small round mounds. A small oval mound lies a short distance northeast of it and another oval mound 125 feet southwest of the point of union of its left wing with its body. The other

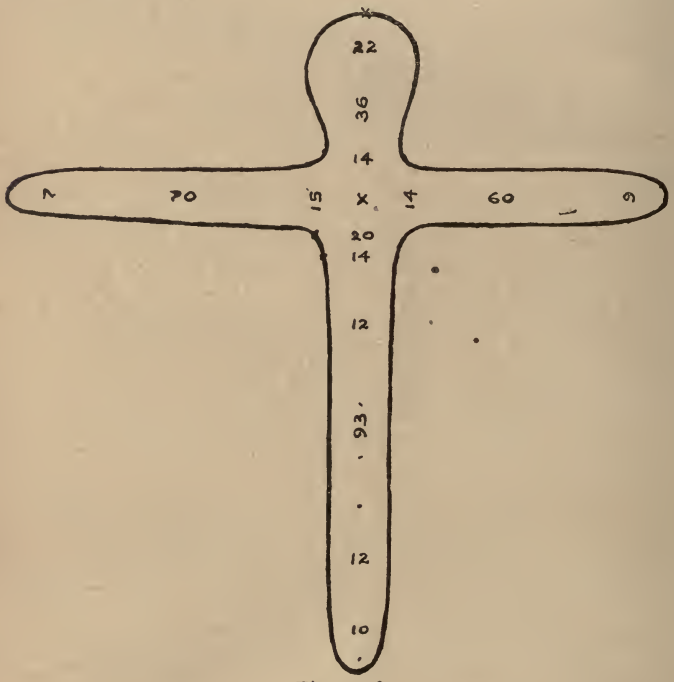


Figure 2.

bird is located on a wooded point and its head is directed toward the lake. It lies several hundred feet from the other effigy. This mound is about 2 feet high and its outline has been much disturbed in places by the digging of men and burrowing of animals. It is of a different form than the other. Its rounded head is broadest at the shoulders (40 ft.). It is 36 feet and its body 48 long long. The latter is 30 feet wide at the wings and 25 feet near its extremity. One of its straight outstretched wings is 100 feet in length. It is 12 feet in width where it unites with the body the other end terminating in a rounded point. Of the other

GOVERNMENT MARSH GROUP
Plate 4.

wing only about 48 feet remains the balance being destroyed in the cultivated field into which it extended. It is 14 feet wide where it unites with the body.

In the cultivated field lying between the North Shore Resort and the Winnebago creek pasture and the mounds scattered stones from wigwam hearths and chert chips and spalls were found. A number of flint arrow points and blanks have been found. Other evidences of a former camp or village site are probably hidden from view beneath the sod of the pasture and woodland. This mound group was first visited by the writers in the summer of 1915.

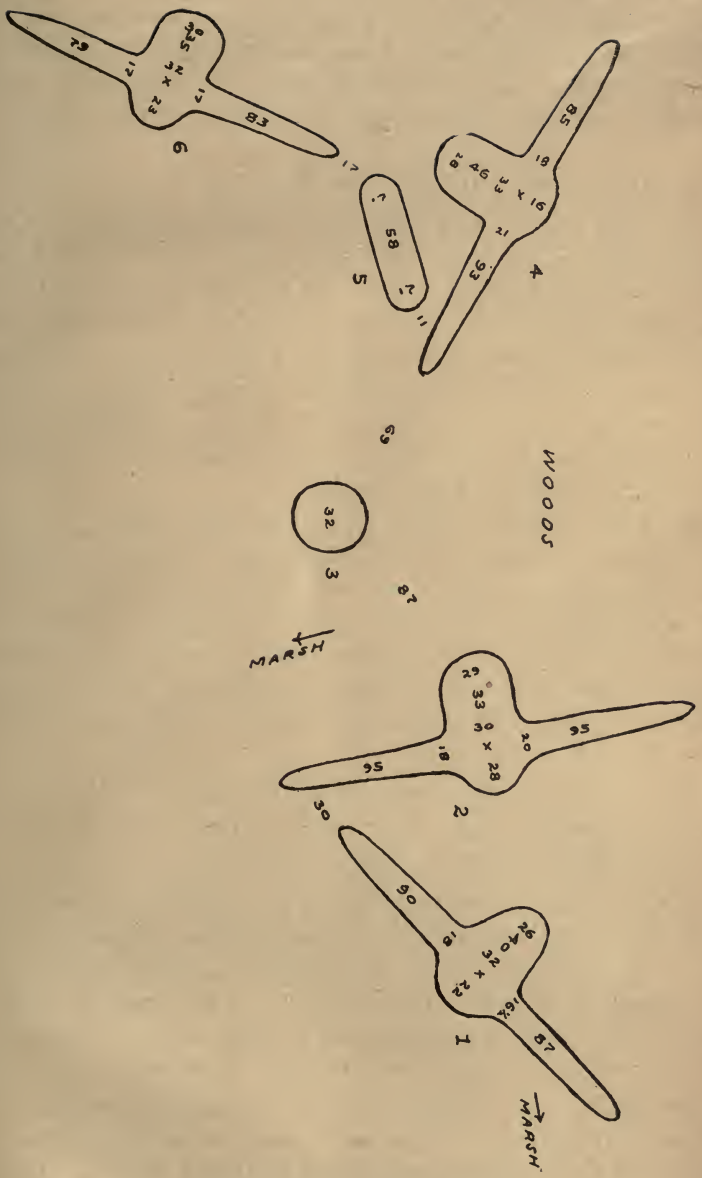
13. Government Marsh Group (SW. ¼ Sec. 13)

The mound group figured in Plate 4 was platted by the late B. W. Davis, of Waupun, in November, 1903. He found it to consist of twenty-eight mounds, most of these being disposed in three irregular lines. Of the entire number eighteen were conical or round mounds, six were linear or embankment shaped, and four were effigies. A part of the group was in a corn field cultivated for the first time that year, the others were in a woodland. Some of the latter had large trees growing upon them.

Mr. Davis furnished the following dimensions of the mounds:

Nos. 1-3	Conical mounds, under cultivation
Nos. 4-8	Conical mounds, diameters 15 to 25 feet
No. 13	Conical mound, diameter 38 feet
No. 16	Conical mound, diameter 30 feet
No. 17	Conical mound, diameter 25 feet
No. 18	Conical mound, diameter 20 feet
No. 19	Conical mound, diameter 15 feet
No. 20	Conical mound, diameter 20 feet
No. 21	Two closely united small mounds
No. 25-27	Conical mounds, diameters about 20 feet
No. 11	Linear mound, 80x20 feet
No. 12	Linear mound, 42x14 feet
No. 14	Linear mound, 42x16 feet
No. 15	Linear mound, 35x16 feet
No. 21	Linear mound, outline indistinct
No. 28	Linear mound, long and tapering
No. 9-10	Effigy mounds, no dimensions given
No. 23	Effigy mound, limbs 36 and 38 feet
No. 24	Effigy mound, body 28 feet, wingspread 66 feet

One of the conical mounds (No. 16) he reported as having been "superficially explored". A fragment of an Indian trail



NORTHEAST SHORE GROUP
Plate 5.

passed through a portion of the mound group to several springs near the edge of a marsh on the lake shore. Here also were indications of a former Indian camp site from which several stone celts or hatchets and a number of flint points and blanks have been gathered. An Indian burial was disturbed in the fields.

14. *Northeast Shore Group* (SE¼ Sec. 13)

This very interesting group of six mounds is located on the Hughes place in the midst of a fine, rather dense forest of oak and other trees many of which are of large size. The forest floor is a rich black humus, soft and yielding under foot, the mounds being apparently constructed of the same. On two sides of the part of the forest in which the mounds are located there are extensive areas of marsh, a part of the so-named Government marsh, and in which some wild rice still grows. The nearest mound is 100 feet from its edge.

The group consists (Plate 5) of four bird effigies, a short linear earthwork and a single round mound. It is very compact only short distances separating the mounds from each other. The bird effigies are all of very nearly the same size and are all of the same character. They are headed in four different directions. The largest, No. 2, has a wingspread of 190 feet the length of its body (tip of its head to the tip of its tail) being 61 feet. The others measure:

No. 1 Body 62 feet, wingspread 177 feet
No. 4 Body 66 feet, wingspread 178 feet
No. 6 Body 58 feet, wingspread 162 feet

At their highest parts their bodies are from 2 to 3 feet high. The outlines of the bodies of several of these effigies are now more or less irregular due to the burrowing of small animals and the trampling of cattle. Bird effigy No. 4 has upon its body a maple tree 2 feet in diameter and a black oak 1½ feet in diameter, and No. 6 a black oak 16 inches in diameter.

The single round mound, 32 feet in diameter, lies near the center of the group. It has been explored and is reported to have contained the bones of a flexed or folded skeleton. Pieces of charcoal were found in the earth about it. A cavity in its middle indicates the manner of its investigation. The linear mound is located between the bird effigies No. 4 and No. 6. Its

length is 58 feet and its width 17 feet. Its height is the same as that of the other mounds.

Our survey of this mound group was made on September 24, 1919, Mr. Bert Baird, a resident of the neighborhood assisting in this work.

14a. *Milton Point Camp Site* (N½ Sec. 24)

On this point, on the William Milton place, at the northeast corner of Fox Lake, the Winnebago Indians had a camp in early days of white settlement of the region. This land had been under cultivation for a grain crop at the time of our visit.

Collectors have obtained from this land several grooved stone axes, celts and a number of flint arrow and spearpoints these indicating its early occupancy. A burrowing woodchuck exhumed from a recent fenced Indian grave on this side a pair of silver trade bracelets bearing the stamped name "Montreal." Some flint fragments and hearthstones were found among the grain stubble the presence of which and grass prevented a more careful examination of this field.

15. *East Shore Camp Sites*

At the head of College avenue indications of a former Indian camp site occur in two small city lot gardens adjoining the cemetery. This is really only an extension of the Waushara site already described.

On the southern side of Frank's point the river marsh extends inland to the eastward for at least three-fourths of a mile, as far as the Fox Lake golf grounds. At various points on all sides of this marsh wigwam sites formerly existed on lands now covered by sod and fields under cultivation. Similar sites also occur as far north along the marshy east shore of the lake beyond the mouth of Spring creek which enters it in Section 24.

Flint implements, stone axes and celts, hammer stones and other stone artifacts have been collected from these sites.

16. *Frank's Point Mounds* (NE¼ Sec. 26)

Where the Beaver Dam river enters Fox Lake there is a wide marsh area extending from the northern street of Fox Lake village to Andrew Frank's point. A road recently constructed through this marshland now connects this attractive wooded point with College avenue of which it is a northward extension.

The point itself is a long tongue of land with a narrow neck and rounded extremity, about one hundred feet wide where the road encounters it. It has upon it a fine grove of large and very tall oak trees and has been cleared of the, in places, rather thick brush which once grew beneath these and in which they were formerly scarcely noticeable.

Both are tapering linear earthworks, the one near the middle of the grove being 135 feet long, 24 feet wide at its western and 18 feet at its eastern end. Its head is within about 200 feet of

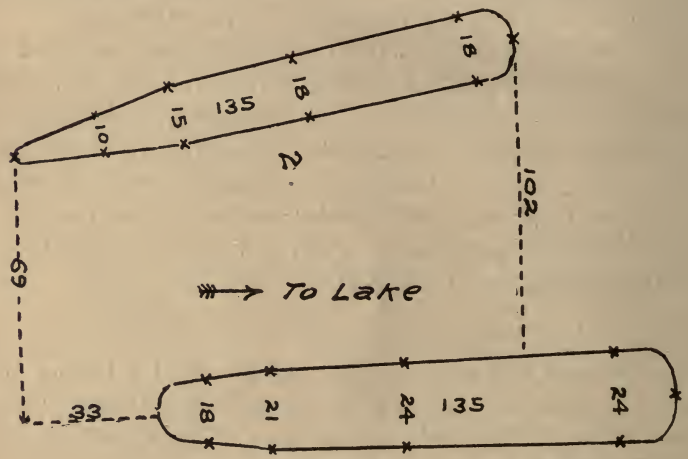


Figure 3.

the head of the point. The other mound is of the same length, 18 feet wide at its rounded western and 10 feet wide near its pointed eastern end. It lies parallel with the southern shore of the point and is 30 and 40 feet from its marshy edge. The two mounds are nearly opposite each other and are 102 and 45 feet apart near their extremities. The first mound is 2½ to 3 feet high at its highest part, the other somewhat lower. The outlines of both have been much disturbed in places by the digging of relic hunters and small animals and by other causes. These mounds are illustrated in Figure 3.

This point forms a part of what is known as Tarrant island.

17. *Brushwood and Elmwood Island Camp Sites*

On Brushwood island there was in 1905, when visited by Mr. Snyder and Mr. Brown, a single conical mound. Mr. William H.

ELMWOOD ISLAND
Plate 6.

Ellsworth, of Milwaukee, reported to the Wisconsin Archeological Society in 1906, on the existence of a conical mound on a wooded island (Brushwood) in Fox lake. It had been excavated and found to contain the scattered bones of several Indian skeletons and pottery fragments.

SUMMARY

The Earthworks

A study of the Indian mound groups on the shores of Fox lake shows that even in their present neglected condition they are as interesting as those of any similar region in Wisconsin.

In the so-named West Shore Group No. 1, on the McCarthy farm, earthworks of three different classes are very closely grouped. This is one of the two now most attractive groups in the Fox lake region. The location of the mounds is a well-chosen one and they are not obscured from sight by brush or many trees.

The group on the nearby Howard's hill (West Shore Group No. 2) is a straggling one the mounds being strung out over a larger area. Some are on the crest of the hill and some on its slope. An interesting feature of this group is presented in the disposition of the effigy or animal-shaped mounds, which, with one exception, are at its northern end.

In the North Shore Woods group a quite large number of conical or round mounds are grouped by themselves at a distance from the two bird effigies. In the Government Marsh group most of the mounds appear to be arranged in several distinct lines or series. The effigy mounds are constructed on its southern border. Another very attractive and compact group of earthworks is that in the woodland on the Hughes place (Northeast Shore Group) where a "flock" of four bird effigies are shown as if in flight.

In the table which follows the classes and numbers of the Indian earthworks in the Fox lake mound groups is presented. Of the character of some of the mounds formerly in the Waushara group no information is available, no plat of the group being known to be in existence.

Name	Conical Mounds	Oval Mounds	Linear Mounds	Effigy Mounds	Other Mounds	Total
Waushara Group	?	?	?	3	?	20
Island Resort Mound	1					1
West Shore Group No. 1.	4		3	2		3
West Shore Group No. 2.	6	2	2	7		17
North Shore Resort Group	7	1		1	1*	10
North Shore Woods Group	11	2		2		15
Government Marsh Group	18		6	3	1*	28
Northeast Shore Group	1		1	4		6
Franks Point			2			2
Brushwood Island	2					2
Totals	50	5	14	22	2	110

*Scissors-shaped earthworks.

About one-half of the Fox lake mounds are conical or round mounds, the largest number of these being in the North Shore Resort and Government Marsh groups. None of the conical mounds are of exceptional size. The largest of these, in the West Shore Group No. 1, is only 45 feet in diameter and about 5 feet in height. The smallest about the lake are from 15 to 20 feet in diameter and from one to 3 feet high. A considerable number of these have been excavated and found to contain Indian remains but none have yielded more than meagre results in implements or utensils interred with the dead. Most have contained no aritfacts of any kind.

Only five oval mounds have been found. All are of small size. Two have been explored. One, in the West Shore Group No. 2, contained a burial and a broken earthenware vessel. The other contained, according to report, no trace of a burial.

Of fourteen linear mounds all but three are of the very common low embankment or wall-shaped form with parallel sides. Of these the largest, 209 feet in length and 11 feet wide, is in the West Shore Group No. 1. Other examples in this and other groups are from 58 to 90 feet in length, and from 15 to 20 feet in width. Of the tapering linear mounds, the two on Franks point are each 135 feet long and 24 and 18 feet in width near their broadeset extremities. Of the total number of 22 effigy or animal-shaped mounds about the lake 15 are bird-shaped earthworks, several distinct types of these being represented. Eleven have straight-outstretched wings, one (a curiosity among bird mounds) has one straight and one slightly curved wing, one has short curved wings, one has a forked tail and one a curious rounded head and long, narrow, tapering tail. Nearly all of these types also occur in other mound regions in southern Wisconsin. Nearly every mound group at Fox lake contains one or a number of bird effigies, the largest number (4) being in the Northeast Shore group. The largest bird mound (in the North Shore Woods group) had a wingspread of 200 feet. About half of one wing has now been destroyed by cultivation of the land into which it extended. Its body, from the tip of its head to the tip of its tail, measures 84 feet. The largest of the four bird mounds in the Northeast Shore group, the next in size, has a wingspread of 190 feet and a body length of 64 feet.

Of the effigies representing quadrupeds the most interesting were undoubtedly the two "elk" mounds which Dr. Lapham found in the now destroyed Waushara group. Only one or two effigies approaching it in form have been located in the state.

Six panther type effigy mounds occur at Fox lake. Four of these are in the West Shore Group No. 2, on Howard's hill; one in the West Shore Group No. 1 and one in the Government Marsh group. All of these are of the form without a very distinct head. The two largest of these, in the West Shore Group No. 2, are 146 and 141 feet in length.

A few examples of the two curious tong-shaped earthworks occurring in the North Shore Resort and Government Marsh groups, have been located elsewhere in the state. One of these is in a group on the north shore of Lake Mendota, at Madison.

A number of the Fox Lake effigy mounds have been dug into in the past but without results of interest. Some of this digging has, however, been of a more or less superficial character.

A comparison of the number of Indian earthworks at Fox lake with those of some other lake regions in Wisconsin of which reports have been published by the Wisconsin Archeological Society gives the following result:

	No. of Groups	No. of Mounds
Lake Koshkonong	23	481
Lake Mendota	40	255
Lake Waubesa	42	184
Lake Wingra	18	148
Green Lake	20	147
Fox Lake	10	110
Lake Chetek	9	100

The Fox lake mound groups are situated on Winnebago Indian village sites in a region which both tradition and history show to have been long inhabited by this Siouan tribe. Here as in other former early Winnebago habitats in southern Wisconsin conical, and emblematic mounds occur in the same groups.

THE CULTURAL ARTIFACTS

The absence in the museums of the state and in the hands of collectors of even fairly representative collections of stone and other Indian implements from the village and camp sites and graves of the Fox lake region makes the study of the domestic life and customs of its former inhabitants at present a matter of difficulty. Although many hundreds of specimens have been gathered from the cultivated fields about the lake in the past seventy-five years these have become widely scattered and the identity of many of them lost. The loss of this important data more than ever emphasizes the need and desirability of individuals and collectors placing their finds in some one of the state museums where they may be preserved to and be readily accessible to future students of local archeological history and the general public. The Fox lake region is one of the few in the state where an investigation of the stone age culture of the Winnebago, its early and only known aboriginal occupants, should be possible. At the present time not even a fairly reliable specimen count of the implement yield of any one of the number of camp and village sites located about the lake can be presented. In most instances almost the only available data is that presented in the descriptions of these sites elsewhere in these pages. For the convenience of the student the rather meagre amount of material at present recorded from the Fox lake region may be listed and classified as follows:

Stone Articles. Hammer stones, pebbles of hard rock used for domestic and other purposes, generally more or less battered on the ends and sides. Some specimens apparently broken in use. One specimen with four finger pits (South Shore site). Fragments of sandstone or of other gritty stone, used in grinding or smoothing stone implements. A boulder mortar noted by Dr. Lapham on the North Shore Resort site. Pecked and polished stone articles include stone celts or hatchets, chiefly of triangular form. Some of oval and rectangular outline. Grooved axes of both the class completely encircled by a handle groove and those only partially encircled. Some are rudely made and some nicely ground and polished. No stone adzes, chisels, gouges or grooved hammers are reported from Fox lake sites. A few notched pebble sinkers have been found.

Other objects are a discoidal, a cone, several slate gorgets and stone balls. A rectangular catlinite pipe, and several other pipes of which no exact description is available.

Among the numerous flint implements collected are arrow and spearpoints of various types, knives, scrapers and perforators, a saw and numerous blanks. Some points made of quartz, quartzite, brown chalcedony and rhyolite have been obtained here. An especially fine notched spearpoint, of dark red quartzite, 4⅞ inches in length, is in the collections of the Logan museum at Beloit College.

Pottery. Sherds of broken vessels have been found on nearly all of the sites. The ornamentation of some of these is elsewhere noted. A broken vessel was obtained from a mound on Howard's hill. No pottery pipes, beads or perforated disks are known.

Bone and Antler Articles. The cut off tine of a deer antler (Maple Point) and several bone awls and scrapers from the Waushara site are the only articles made of these materials. Others have undoubtedly escaped the attention of collectors. Antler flakers and arrow points and bone heads, tubes and ornaments should occur at Fox lake.

Shell Articles. Valves of fresh water clams probably used as scrapers. A few of the heavier valves, perforated and probably used as hoes (Waushara site). A large number of disk-shaped shell beads (1000 to 1500) accompanied a burial in the McCarthy gravel pit.

Copper Articles. The number of these is comparatively small. They include several copper awls, conical points, arrow and spearpoints, a chisel, and an axe. No beads or other ornaments have been reported.

Trade Articles. Articles of white origin include a few pieces of brass trade kettles, an iron trade hatchet, brass gun-stock trimmings, gun flints, an iron awl and knife blade, a clay pipe, a brass ring and a number of colored glass and porcelain beads. Two silver bracelets stamped "Montreal" were taken from a grave on the Milton Point site. Mr. John Stoddart presented to the Fox Lake public library five iron trade axes bearing (stamped on its blade) the letters "U P," two knife blades and a portion of a gun barrel.

PRESERVATION OF INDIAN MEMORIALS

(C. E. Brown)

It is hoped that the appearance of the present publication may have the effect of arousing at Fox Lake a strong public sentiment in favor of the permanent preservation of its remaining prehistoric Indian monuments. But few residents of the village or surrouding region have as yet awakened to a realization of their scenic, educational or financial value to the present and future residents of the community. Summer resorters and other persons ignorant of their value and of scientific methods of exploration have been permitted to dig into them almost at will.

The destruction of the fine mounds of the Waushara group, on the Burns farm, almost within the corporate limits of Fox Lake, was a public calamity. If the "elk" mounds in the group which Dr. Lapham mentions, could have been preserved they would today be among the great natural attractions of a most charming town.

There is no reason why the very interesting groups of ancient earthworks on either the McCarthy farm or Howard's hill should ever be destroyed. The land upon which these are located has no particular value for agricultural purposes. Their further mutilation by relic hunters and vandals should be prohibited by the owners of the land.

They are of priceless value to the community. When the fact of the presence of these notable monuments becomes generally known to automobile tourists and summer resort visitors, who visit Fox Lake village and the lake, hundreds of persons will undoubtedly visit them every year.

While investigating the fields of the Island Resort the writer learned that the only mound on the entire island was to be mutilated or obliterated in the near future by the erection of a cottage upon it. This mound, if repaired, sodded over and marked with a tablet would be one of the real attractions of this summer resort hotel as well as of the entire island. There is ample room for several cottages in its vicinity.

In the rear of the so-named North Shore resort is the large tong-shaped mound, a very rare type among Wisconsin's prehistoric Indian symbolic earthworks. It and the mounds about it are in a shamefully neglected and mutilated condition. This

is the most remarkable Indian mound in the entire Fox Lake region.

The two tapering linear mounds on Franks point should be preserved by all means, because of their easy accessibility from Fox Lake village.

There is present urgent need that some organization of the intellgient and enterprising citizens of Fox Lake should take upon itself the duty of encouraging the present owners of its valuable ancient Indian memorials to restore, protect and preserve them. They will thus be following the splendid example already set by Madison, Waukesha, Ft Atkinson, Beloit and many other cities and communities in the state where examples of these records of the past have by intelligent action been permanently saved to the public.

ARCHEOLOGICAL NOTES

The October meeting of the Wisconsin Archeological Society was held in the Trustee room in the Public Museum at Milwaukee, on Monday evening, the 17th. Secretary Charles E. Brown presented a detailed report of the several sectional field meetings held in connection with mound dedications at Devils Lake state park, at Silver Lake near Oconomowoc, and on the Hoard hotel grounds at Lake Koshkonong. He also reported on the surveys and researches conducted by the society and some of its members and on other important events of the summer.

Dr. S. A. Barrett delivered an interesting illustrated lecture on "Collecting Among the Blackfoot Indians", in Montana. He exhibited a fine collection of garments, jewelry, utensils and weapons collected among this Plains tribe, and a fine series of paintings prepared by Mr. Peters, the museum artist.

Mr. Paul Joers exhibited a fine series of Sisseton Sioux inlaid pipes, examples of Sisseton beadwork and other interesting specimens.

Dr. E. J. W. Notz exhibited a series of photographs of Forest County Potawatomi Indians.

There were about one hundred members and visitors present at this meeting.

At a meeting of the Executive Board of the Society, held at Milwaukee, on October 17, there were elected to membership:

H. A. Schauer, Milwaukee
J. P. Beuscher, Milwaukee
W. F. Froemming, Milwaukee
J. A. Jeske, Milwaukee
A. P. Cloos, Milwaukee
N. L. Kaudy, Webster
A. F. Gallun, Jr., Hartland
D. A. Whelan, Mondovi
T. H. English, Gillespie, Ill.
J. H. Lasher, Antigo
J. E. Spangberg Siren

The deaths during the summer adjournment of Hon. James G. Jenkins, Milwaukee, and Dr. W. C. Daland, president of Milton College, Milton, were announced and appropriate action taken. Both were old and greatly interested members of the Society.

In preparing its plans for the erection of a Soldiers' hospital on Farwell point, on the north shore of Lake Mendota, the State has so placed its building sites as not to injure any of the fine group of twenty-eight conical, linear and effigy mounds located on these beautiful grounds. The mounds will be located in reserved spaces among the roads and drives which will encircle the several buildings. Credit is due State Engineer Dr. John J. D. Mack and State Architect Arthur Peabody for preserving this fine mound group.

The gift to the Madison Y. M. C. A. of a camp ground at Morris Park, on the north shore of Lake Mendota, has been the means of permanently preserving a fine panther type effigy located there. This mound has a length of 272 feet.

The organization at Madison of the Black Hawk Country club and its purchase of a tract of land at Mendota Heights, near Merrill Springs, on the south shore of Lake Mendota, will be the means of permanently preserving a group of three bear effigies, two linear and three conical mounds and the widely known goose effigy located there. The latter, a rare effigy type, is one of two unmutilated specimens remaining in the state, the other being on the west shore of Lake Waubesa.

At the request of the Wisconsin Archeological Society a mutilated bear effigy located in Devils Lake state park is being restored by the Wisconsin Conservation Commission under the direction of Messrs. H. E. Cole and C. E. Brown. Other mutilated mounds in the park are also to be restored.

Three effigy mounds located in Elmside and Hudson parks in East Madison, on the north shore of Lake Monona, the Madison members of the Society are planning to mark with descriptive tablets during 1922.

The great turtle mound on the Milwaukee County Boy Scouts camp grounds (Indian Mound Reservation) on the south shore of Silver lake, in Waukesha county, was formally dedicated with appropriate ceremonies and a tablet erected on the mound on Sunday, July 17. Secretary Charles E. Brown delivered the unveiling address. The tablet is the gift of the Society to the Scouts.

On August 26 a tablet was unveiled by the Society on a bird effigy mound located on the Hoards hotel grounds, on the northeast shore of Lake Koshkonong. Mr. H. L. Skavlem delivered an illustrated lecture on the Indian mounds and Indian history of Lake Koshkonong. Secretary Brown delivered the unveiling address and Miss Helen Hoard unveiled the tablet. Mrs. H. A. Main of Ft. Atkinson arranged the elaborate and very interesting program. The tablet is the gift of Mr. A. R. Hoard. Full accounts of both of these meetings are to be printed.

On September 5 (Labor Day) the State Historical Society unveiled a fine tablet on the site of the Black Hawk war stockade fort at Blue Mounds. Dr. John G. D. Mack presided at the meeting, Dr. Joseph Schafer and Miss Louise P. Kellogg delivered the principal addresses.

During the summer Secretary Brown conducted archeological investigations for the Wisconsin Archeological Society at Crystal Lake. Columbia County; Lakes Monona and Kegonsa, in Dane County; Rock lake, in Jefferson County; Fox lake, in Dodge County and in other parts of southern Wisconsin.

For several days in October Messrs. H. E. Cole and C. E. Brown conducted researches in Western Columbia County, Mr. A. W. English, Messrs. V. S. Pease and M. C. Crandall, Baraboo, assisting in the field-work.

On July 11, Mr. Brown, ably assisted by Miss Louise P. Kellogg and Prof. A. S. Flint, conducted the annual excursion of University of Wisconsin Summer session students to the mound groups and sites of historical interest on the shores of Lake Mendota. 180 students participated in the excursion. During the session he and Miss Kellogg gave a series of three illustrated lectures on Wisconsin Indian tribes, their history, monuments and artifacts. These were attended by a large number of teachers. The annual folk-lore meeting was conducted by Mr. Brown at the Lincoln monument during one of the evenings of the last weeks of the session. This gathering was a large and very succsesful one.

On August 3 a party of Brooklyn Daily Eagle tourists visited Madison and were taken by automobile to see some of the principal groups of Indian mounds preserved in city parks and on the Wisconsin University grounds.

A number of valuable copper and other Indian implements were stolen from cases in the State historical museum during the last days of the month of July. The thieves, two young Chicago curio dealers, were apprehended and are now serving sentences in the State Industrial School, at Waukesha. The stolen specimens, with others stolen from the Logan museum at Beloit College, were recovered from several Wisconsin curio dealers to whom they had been sold.

During the month of July Mr. John A. Jeske, Milwaukee, and Mr. L. J. Dart, Montello, excavated for the Milwaukee Public museum a burial place and refuse heaps and pits near Kingston, Green Lake County. A report prepared by Mr. Jeske will be published in a future issue of The Wisconsin Archeologist.

Mr. G. R. Moore, Janesville, has furnished the Society with a photograph and description of a cache of six fine copper chisels found in the city of Rhinelander. An account of these will be published.

Messrs. C. G. Schoewe and Alanson Skinner have been continuing the investigations begun by the Society some years ago at Muskego lake, in Waukesha County.

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